



In the name of Allah: the Compassionate, the Merciful

سورة طه

TA HA

Name

This Surah takes its name from its "first word "Ta Ha". This name, like the names of many other Surahs, is merely symbolic.

Period of Revelation

The period of its revelation is the same as of Surah Maryam. It is just possible that it was sent down during the Migration to Habash or just after it. Anyhow, it is certain that this Surah was revealed before Hadrat Umar embraced Islam.

According to a well known and authentic tradition when Hadrat Umar set out to kill the Holy Prophet, he met a certain person, who said, "Before you do anything else, you should know that your own sister and brother-in-law have embraced Islam" Hearing this, he directly went to the house of his sister. There he found his sister, Fatimah, and his brother-in-law, Said bin Zaid, learning the contents of a scroll from Khabbab bin Art. When Fatimah saw him coming she hid the scroll at once, but Hadrat Umar had heard the recital, so he began to interrogate them about it. Then he began to thrash his brother-in-law, and wounded his sister, who tried to protect him. At last both of them confessed, "We have become Muslims; you may do whatever you like." As Hadrat Umar was moved to see blood running down from her head, he said, "Show me the thing you were reading." The sister asked him to promise on oath that he would not tear it, and added, "You cannot touch it unless you have a bath." Accordingly, Hadrat Umar took his bath and when he began to read the scroll, which contained this Surah, he spontaneously spoke out, "What an excellent thing!" At this Hadrat Khabbab, who had hidden himself at the sound of his footsteps, came out of his hiding and said, "By God, I have high expectations that Allah will get great service from you to propagate the Message of His Prophet, for just yesterday I heard the Holy Prophet praying to Allah, 'My Lord, make Abul Hakam bin Hisham (Abu Jahl) or Umar bin Khattab a supporter of Islam. So O Umar, turn to Allah, turn to Allah.'" These words proved to be so persuasive that he at once accompanied Hadrat Khabbab

and went to the Holy Prophet to embrace Islam. This happened a short time after the Migration to Habash.

Theme and Topics of Discussion

This Surah begins with the enunciation of the object of the Revelation of the Qur'an to this effect: "O Muhammad, this Quran has not been sent down to you to put you unnecessarily to some great affliction. It does not demand from you to perform the impossible task of imbuing the hearts of the obdurate disbelievers with Faith. It is merely an admonition meant to guide on to the Right Path those who fear God and want to save themselves from His punishment. This Quran is the Word of the Master of the earth and the heavens and God-head belongs to Him alone: These two facts are eternal whether one believes them or not."

After this introduction, the Surah abruptly moves on to relate the story of Prophet Moses without any apparent relevancy and without even hinting at its applicability to the events of the period. However, if we read between the lines, we realize that the discourse is addressed very relevantly to the people of Makkah. But before we explain the hidden meaning of the discourse, we must keep in view the fact that the Arabs in general acknowledged Moses as a Prophet of God. This was so because they had "been influenced by the large number of the Jews around them and by" the neighboring Christian kingdoms. Now let us state those things which are hidden between the lines of the story:

1. Allah does not appoint a Prophet by the beat of drums or by celebrating the occasion in a regular and formal ceremony, as if to say, "We are appointing such and such a person as Our Prophet from today." On the contrary, He bestows Prophethood in a confidential manner just as He did in the case of Prophet Moses. Therefore you should not consider it strange if Hadrat Muhammad has been appointed as a Prophet all of a sudden and without any public proclamation.
2. The fundamental principles presented by Prophet Muhammad -- *Tauhid* and the Hereafter -- are just the same as were taught to Prophet Moses at the time of his appointment.
3. Prophet Muhammad has been made the standard bearer of the Message of the Truth among the people of the Quraish all by himself without material provisions, just as Prophet Moses was entrusted with the Mission to go to a tyrant king like Pharaoh and ask him to give up his attitude of rebellion. These are the mysterious ways of Allah. He catches hold of a wayfarer of Midian on his way to Egypt and says, "Go and fight with the greatest tyrant of the time." He did not provide him with armies and provisions for this Mission. The only thing He did was to appoint his brother as his assistant at his request.
4. You, O People of Makkah, should note it well that Pharaoh employed the same devices against Prophet Moses as you are employing against Prophet Muhammad -- frivolous objections, accusations, and cruel persecutions. You should know that Allah's Prophet came out victorious over Pharaoh, who possessed large armies and war equipments. Incidentally, the Muslims have been consoled and comforted, though not in so many words, that they should not be afraid of fighting with the Quraish against fearful odds, for the mission which is supported by Allah comes out victorious in the end. At the same time, the Muslims have been exhorted to follow the excellent example of the magicians of Egypt, who remained steadfast in their Faith, though Pharaoh threatened them with horrible vengeance.
5. An incident from the story of the Israelites has been cited to show in what ridiculous manner the idolization of false gods and goddesses starts and that the Prophets of God do not tolerate

even the slightest tinge of this preposterous practice. Likewise, Prophet Muhammad is following the former Prophets in opposing *shirk* and idol worship today.

Thus, the story of Moses has been used to throw light on all those matters which were connected with the conflict between the Holy Prophet and the Quraish. Then at the end of the story, the Quraish have been briefly admonished, as if to say, "The Quran has been sent down in your tongue for your own good. If you listen to it and follow its admonition, you will be doing so for your own good but if you reject it, you will yourselves meet with an evil end."

After this the story of Prophet Adam has been related, as if to tell the Quraish, "The way you are following is the way of Satan, whereas the right way for a man is to follow his father Adam. He was beguiled by Satan, but when he realized his error, he plainly confessed it and repented and again turned back to the service of Allah and won His favour. On the other hand, if a person follows Satan and sticks to his error obdurately in spite of admonition, he does harm to himself alone like Satan."

In the end, the Holy Prophet and the Muslims have been advised not to be impatient in regard to the punishment to the disbelievers, as if to say, "Allah has His Own scheme concerning them. He does not seize them at once but gives them sufficient respite. Therefore you should not grow impatient but bear the persecutions with fortitude and go on conveying the Message."

In this connection, great emphasis has been laid on *Salat* so that it may create in the believers the virtues of patience, forbearance, contentment, resignation to the will of God and self analysis for these are greatly needed in the service of the Message of the Truth.

The Holy Quran

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طه ﴿1﴾

				Ta-Ha	طه
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Translit	Ṭāhā
AhmedAli	طه
Jalandhry	طه
YusufAli	Ta Ha.
M.Khan	Ta - Ha [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]
Pickthal	Ta. Ha.
Shakir	Ta Ha.

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿2﴾

Unto you	عَلَيْكَ	We have sent down	أَنْزَلْنَا	Not	مَا
		(to cause) that you distress	لِتَشْقَى	The Quran	الْقُرْآنَ

Translit	Mā 'Anzalnā `Alayka Al-Qur'āna Litashqá
AhmedAli	ہم نے تم پر قرآن اس لیے نازل نہیں کیا کہ تم تکلیف اٹھاؤ
Jalandhry	(اے محمد صلی اللہ علیہ وسلم) ہم نے تم پر قرآن اس لیے نازل نہیں کیا کہ تم مشقت میں پڑ جاؤ
YusufAli	We have not sent down the Qur'an to thee to be (an occasion) for thy distress
M.Khan	We have not sent down the Qur'ân unto you (O Muhammad SAW) to cause you distress,
Pickthal	We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed,
Shakir	We have not revealed the Quran to you that you may be unsuccessful.

إِلَّا تَذَكُّرَةً لِّمَن يَخْشَى ﴿3﴾

To those who	لِّمَن	As a reminder	تَذَكُّرَةً	But	إِلَّا
				fear	يَخْشَى

Translit	'Illā Tadhkiratan Liman Yakhshá
AhmedAli	بلکہ اس شخص کے لیے نصیحت ہے جو ڈرتا ہے
Jalandhry	بلکہ اس شخص کو نصیحت دینے کے لیے (نازل کیا ہے) جو خوف رکھتا ہے
YusufAli	But only as an admonition to those who fear (Allah)—
M.Khan	But only as a Reminder to those who fear (Allâh).

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Pickthal	But as a reminder unto him who feareth,
Shakir	Nay, it is a reminder to him who fears:

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى ﴿4﴾

Has created	خَلَقَ	From Him Who	مِّمَّنْ	A revelation	تَنْزِيلًا
high	الْعُلَى	And the heavens	وَالسَّمَاوَاتِ	The earth	الْأَرْضَ

Translit	Tanzīlāan Mimman Khalaqa Al-'Arḍa Wa As-Samāwāti Al-'Ulā
AhmedAli	اس کی طرف سے نازل ہوا ہے جس نے زمین اور بلند آسمانوں کو پیدا کیا
Jalandhry	یہ اس (ذات برتر) کا اتارا ہوا ہے جس نے زمین اور اونچے اونچے آسمان بنائے
YusufAli	A revelation from Him Who created the earth and the heavens on high.
M.Khan	A revelation from Him (Allāh) Who has created the earth and high heavens.
Pickthal	A revelation from Him Who created the earth and the high heavens,
Shakir	A revelation from Him Who created the earth and the high heavens.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿5﴾

The Throne	الْعَرْشِ	Over	عَلَى	The most Gracious	الرَّحْمَنُ
				rose	اسْتَوَى

Translit	Ar-Rahmānu `Alā Al-'Arshi Astawá
AhmedAli	رحمان جو عرش پر بلوہ کر ہے
Jalandhry	(یعنی ندائے) رحمن جس نے عرش پر قرار پکڑا
YusufAli	(Allah) Most Gracious is firmly established on the Throne (of authority).
M.Khan	The Most Gracious (Allāh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).
Pickthal	The Beneficent One, Who is established on the Throne.
Shakir	The Beneficent Allah is firm in power.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿6﴾

(is) in	فِي	All that	مَا	To Him (belongs)	لَهُ
(is) in	فِي	And all that	وَمَا	The heavens	السَّمَاوَاتِ
(is) between them	بَيْنَهُمَا	And all that	وَمَا	The earth	الْأَرْضِ
The soil	الثَّرَى	(is) under	تَحْتَ	And all that	وَمَا

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Translit	<i>Lahu Mā Fī As-Samāwāti Wa Mā Fī Al-'Ardī Wa Mā Baynahumā Wa Mā Tahta Ath-Tharā</i>
AhmedAli	اسی کا ہے جو کچھ آسمانوں میں ہے اور جو کچھ زمین میں ہے اور جو کچھ گیلی زمین کے نیچے ہے
Jalandhry	جو کچھ آسمانوں میں ہے اور جو کچھ زمین میں ہے اور جو کچھ ان دونوں کے بیچ میں ہے اور جو کچھ (زمین کی) مٹی کے نیچے ہے سب اسی کا ہے
YusufAli	To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.
M.Khan	To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.
Pickthal	Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the sod.
Shakir	His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.

وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾

Statement (invocation)	بِالْقَوْلِ	You speak aloud	تَجْهَرْ	And if	وَإِنْ
The secrets	السِّرَّ	Knows	يَعْلَمُ	Then verily He	فَإِنَّهُ
				And what is hidden	وَأَخْفَى

Translit	<i>Wa 'In Tajhar Bil-Qawli Fa'innahu Ya`lamu As-Sirra Wa 'Akhfá</i>
AhmedAli	اور اگر تو پکار کر بات کہے تو وہ پوشیدہ اور اس سے بھی زیادہ پوشیدہ کو جانتا ہے
Jalandhry	اور اگر تم پکار کر بات کہو تو وہ تو چھپے بھید اور نہایت پوشیدہ بات تک کو جانتا ہے
YusufAli	If thou pronounce the word aloud, (it is no matter): for verily He knoweth what is secret and what is yet more hidden.
M.Khan	And if you (O Muhammad SAW) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.
Pickthal	And if thou speakest aloud, then lo! He knoweth the secret (thought) and (that which is yet) more hidden.
Shakir	And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٨﴾

God	إِلَهَ	(there is) no	لَا	Allah	اللَّهُ
To him	لَهُ	He	هُوَ ۖ	But	إِلَّا
		best	الْحُسْنَىٰ	(are) the Names	الْأَسْمَاءُ

Translit	<i>Allāhu Lā 'Ilāha 'Illā Huwa Lahu Al-'Asmā'u Al-Ĥusná</i>
AhmedAli	اللہ ہے جس کے سوا کوئی معبود نہیں اس کے سب نام اچھے ہیں
Jalandhry	(وہ معبود برحق ہے کہ) اس کے سوا کوئی معبود نہیں ہے۔ اس کے (سب) نام اچھے ہیں
YusufAli	Allah! there is no god but He! To Him belong the Most Beautiful Names.
M.Khan	Allāh! Lā ilāhla illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names

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Pickthal	Allah! There is no God save Him. His are the most beautiful names.
Shakir	Allah-- there is no god but He; His are the very best names.

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾

Story	حَدِيثُ	Come to you	أَتَاكَ	And has	وَهَلْ
				(of) Moses	مُوسَى

Translit	<i>Wa Hal 'Atāka Ḥadīthu Mūsā</i>
AhmedAli	اور کیا تجھے موسیٰ کی بات پہنچی ہے
Jalandhry	اور کیا تمہیں موسیٰ (کے حال) کی خبر ملی ہے
YusufAli	Has the story of Moses reached thee?
M.Khan	And has there come to you the story of Mûsa (Moses)?
Pickthal	Hath there come unto thee the story of Moses?
Shakir	And has the story of Musa come to you?

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿١٠﴾

A fire	نَارًا	He say	رَأَىٰ	When	إِذْ
You wait	امْكُثُوا	To his family	لِأَهْلِهِ	He said	فَقَالَ
A fire	نَارًا	Have seen	آنَسْتُ	Verily I	إِنِّي
Therefrom	مِنْهَا	Bring you	آتِيكُم	Perhaps I can	لَّعَلِّي
I find	أَجْدُ	Or	أَوْ	Some burning brand	بِقَبَسٍ
Guidance	هُدًى	The fire	النَّارِ	At	عَلَىٰ

Translit	<i>'Idh Ra'á Nārāan Faqāla Li'hlihi Amkuthū 'Innī 'Ānastu Nārāan La'allī 'Ātikum Minhā Biqabasin 'Aw 'Ajidu 'Alá An-Nāri Hudāan</i>
AhmedAli	جب اس نے آگ دیکھی تو اپنے گھر والوں سے کہا کہ تمہو میں نے آگ دیکھی ہے شاید کہ میں اس سے تمہارے پاس کوئی چنگاری لاؤں یا وہاں کوئی رہبر پاؤں
Jalandhry	جب انہوں نے آگ دیکھی تو اپنے گھر والوں سے کہا کہ تم (یہاں) تمہو میں نے آگ دیکھی ہے (میں وہاں جاتا ہوں) شاید اس میں سے میں تمہارے پاس انگاری لاؤں یا آگ (کے مقام) کا رستہ معلوم کر سکوں
YusufAli	Behold, he saw a fire: so he said to his family "Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom or find some guidance at the fire."
M.Khan	When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

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Pickthal	When he saw a fire and said unto his folk: Lo! Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire.
Shakir	When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى ﴿11﴾

He was called (by name)	نُودِيَ	He came to it	أَتَاهَا	When	فَلَمَّا
				O Moses	يَا مُوسَى

Translit	<i>Falammā 'Atāhā Nūdī Yā Mūsá</i>
AhmedAli	پھر جب وہ اس کے پاس آئے تو آواز آئی کہ اے موسیٰ
Jalandhry	جب وہاں پہنچے تو آواز آئی کہ موسیٰ
YusufAli	But when he came to the fire, a voice was heard: "O Moses!
M.Khan	And when he came to it (the fire), he was called by name: "O Mūsā (Moses)!"
Pickthal	And when he reached it, he was called by name: O Moses!
Shakir	So when he came to it, a voice was uttered: O Musa:

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿12﴾

Your Lord	رَبُّكَ	I (am)	أَنَا	Verily	إِنِّي
Verily you Are	إِنَّكَ	Your shoes	نَعْلَيْكَ ۖ	So take off	فَاخْلَعْ
Tuwa	طُوًى	The sacred	الْمُقَدَّسِ	In the valley	بِالْوَادِ

Translit	<i>'Innī 'Anā Rabbuka Fākhla` Na`layka 'Innaka Bil-Wādi Al-Muqaddasi Ṭūān</i>
AhmedAli	میں تمہارا رب ہوں سو تم اپنی جوتیاں اتار دو بے شک تم پاک وادی طوی میں ہو
Jalandhry	میں تو تمہارا پروردگار ہوں تو اپنی جوتیاں اتار دو۔ تم (میں) پاک میدان (یعنی) طوی میں ہو
YusufAli	"Verily I am thy Lord! Therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa.
M.Khan	"Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa.
Pickthal	Lo! I, even I, am thy Lord, So take off thy shoes, for lo! thou art in the holy valley of Tuwa.
Shakir	Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa,

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿13﴾

So listen	فَاسْتَمِعْ	Chosen you	اخْتَرْتُكَ	And I have	وَأَنَا
		Is revealed (to you)	يُوحَىٰ	To that which	لِمَا

[Translit. Color]	Wa 'Anā Akhtartuka Fāstami` Limā Yūhā
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[Ahmed Ali]	اور میں نے تجھے پسند کیا ہے جو کچھ وحی کی جا رہی ہے اسے سن لو
[Jalandhry]	اور میں نے تم کو انتخاب کر لیا ہے تو جو علم دیا جائے اسے سنو
[Yusuf Ali]	"I have chosen thee: listen then, to the inspiration (sent to thee).
[Mohsin Khan]	"And I have chosen you. So listen to that which will be revealed (to you).
[Pickthal]	And I have chosen thee, so hearken unto that which is inspired.
[Shakir]	And I have chosen you, so listen to what is revealed:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

Allah	اللَّهُ	I (am)	أَنَا	Verily I	إِنِّي
But	إِلَّا	God	إِلَهَ	(there is) no	لَا
And perform	وَأَقِمِ	So worship Me	فَاعْبُدْنِي	I	أَنَا
		For My Remembrance	لِذِكْرِي	Gthe prayer	الصَّلَاةَ

Translit	'Innanī 'Anā Allāhu Lā 'Ilāha 'Illā 'Anā Fā`budnī Wa 'Aqimi Aṣ-Ṣalāata Lidhikrī
AhmedAli	بے شک میں ہی اللہ ہوں میرے سوا کوئی معبود نہیں پس میری ہی بندگی کرو اور میری ہی یاد کے لیے نماز پڑھا کر
Jalandhry	بے شک میں ہی خدا ہوں۔ میرے سوا کوئی معبود نہیں تو میری عبادت کرو اور میری یاد کے لئے نماز پڑھا کرو
YusufAli	"Verily I am Allah: there is no god but I: so serve thou Me, (only) and establish regular prayer for celebrating My praise.
M.Khan	"Verily! I am Allāh! Lā ilāha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salāt (Iqāmat-as-Salāt) for My Remembrance.
Pickthal	Lo! I, even I, am Allah, There is no God save Me. So serve Me and establish worship for My remembrance.
Shakir	Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

Is coming	آتِيَةٌ	The Hour	السَّاعَةُ	Verily	إِنَّ
That may be rewarded	لِتُجْزَىٰ	I hide it	أُخْفِيهَا	Almost	أَكَادُ
For that which	بِمَا	Soul	نَفْسٍ	Every	كُلُّ

Translit	'Inna As-Sā`ata 'Ātiyatun 'Akādu 'Ukhfīhā Litujza Kullu Nafsin Bimā Tas`ā
AhmedAli	بے شک قیامت آنے والی ہے میں اسے پوشیدہ رکھنا چاہتا ہوں تاکہ ہر شخص کو اس کے کیے کا بدلہ مل جائے
Jalandhry	قیامت یقیناً آنے والی ہے۔ میں چاہتا ہوں کہ اس (کے وقت) کو پوشیدہ رکھوں تاکہ ہر شخص جو کوشش کرے اس کا بدلہ پائے
YusufAli	"Verily the Hour is coming— My design is to keep it hidden— for every soul to receive its reward by the measure of its Endeavour.
M.Khan	"Verily, the Hour is coming and I am almost hiding it from myself - that every person may be rewarded for that

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	which he strives.
Pickthal	Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve).
Shakir	Surely the hour is coming-- I am about to make it manifest-- so that every soul may be rewarded as it strives:

﴿16﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى

From it	عَنْهَا	Let divert you	يَصُدُّكَ	Thereafter not	فَلَا
Believes	يُؤْمِنُ	Not	لَا	One who	مَنْ
His own lusts	هَوَاهُ	And follows	وَاتَّبَعَ	In it	بِهَا
				Lest you perish	فَتَرْدَى

Translit	<i>Falā Yaşuddannaka `Anhā Man Lā Yu'uminu Bihā Wa Attaba`a Hawāhu Fatardā</i>
AhmedAli	سو تمہیں قیامت سے ایسا شخص باز نہ رکھنے پائے جو اس پر ایمان نہیں رکھتا اور اپنی خواہشوں پر چلتا ہے پھر تم تباہ ہو جاؤ
Jalandhry	تو جو شخص اس پر ایمان نہیں رکھتا اور اپنی خواہش کے پیچھے چلتا ہے (کہیں) تم کو اس (کے یقین) سے روک نہ دے تو (اس صورت میں) تم ہلاک ہو جاؤ
YusufAli	"Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"
M.Khan	"Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell), but follows his own lusts, divert you therefrom, lest you perish.
Pickthal	Therefor, let not him turn thee aside from (the thought of) it who believeth not therein but followeth his own desire, lest thou perish.
Shakir	Therefore let not him who believes not in it and follows his low desires turn you away from it so that you should perish;

﴿17﴾ وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى

In your right hand	بِيَمِينِكَ	That	تِلْكَ	And what is	وَمَا
				O Moses	يَا مُوسَى

Translit	<i>Wa Mā Tilka Biyamīnika Yā Mūsā</i>
AhmedAli	اور اے موسیٰ تیرے دائیں ہاتھ میں کیا ہے
Jalandhry	اور موسیٰ یہ تمہارے دائیں ہاتھ میں کیا ہے
YusufAli	And what is that in thy right hand, O Moses?"
M.Khan	"And what is that in your right hand, O Mûsa (Moses)?"
Pickthal	And what is that in thy right hand, O Moses?
Shakir	And what is this in your right hand, O Musa!

﴿18﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى

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(is) my stick	عَصَايَ	This	هِيَ	He said	قَالَ
And beat down branches	وَأَهْمَشْتُ	On it	عَلَيْهَا	I lean	أَتَوَكَّلُ
My sheep	عَنِّي	(on) for	عَلَى	With it	بِهَا
(are) uses	مَارِبُ	In it	فِيهَا	And for me	وَلِيَّ
				other	أُخْرَى

Translit	<i>Qāla Hiya `Aṣāya 'Atawakka'u `Alayhā Wa 'Ahushshu Bihā `Alā Ghanamī Wa Liya Fīhā Ma'āribu 'Ukhrā</i>
AhmedAli	کما یہ میری لاٹھی ہے اس پر ٹیک لگاتا ہوں اور اس سے اپنی بکریوں پر پتے جھاڑتا ہوں اور اس میں میرے لیے اور بھی فائدے ہیں
Jalandhry	انہوں نے کہا یہ میری لاٹھی ہے۔ اس پر میں سارا لگاتا ہوں اور اس سے اپنی بکریوں کے لئے پتے جھاڑتا ہوں اور اس میں میرے لئے اور بھی کئی فائدے ہیں
YusufAli	He said "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses."
M.Khan	He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."
Pickthal	He said: This is my staff whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.
Shakir	He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.

قَالَ أَلْقَهَا يَا مُوسَى ﴿19﴾

O Moses	يَا مُوسَى	Cast it down	أَلْقَهَا	He (Allah) said	قَالَ
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Translit	<i>Qāla 'Alqihā Yā Mūsá</i>
AhmedAli	فرمایا اے موسیٰ اے ڈال دو
Jalandhry	فرمایا کہ موسیٰ اے ڈال دو
YusufAli	(Allah) said "Throw it, O Moses!"
M.Khan	(Allāh) said: "Cast it down, O Mûsa (Moses)!"
Pickthal	He said: Cast it down, O Moses!
Shakir	He said: Cast it down, O Musa!

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿20﴾

It was	هِيَ	And behold	فَإِذَا	So he cast it down	فَأَلْقَاهَا
		Moving quickly	تَسْعَى	A snake	حَيَّةٌ

Translit	<i>Fa'alqāhā Fa'idhā Hiya Ḥayyatun Tas`ā</i>
AhmedAli	پھر اے ڈال دیا تو اسی وقت وہ دوڑتا ہوا سانپ ہو گیا

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Jalandhry	توانہوں نے اس کو ڈال دیا اور وہ ناگماں سانپ بن کر دوڑنے لگا
YusufAli	He threw it, and behold! it was a snake, active in motion.
M.Khan	He cast it down, and behold! It was a snake, moving quickly.
Pickthal	So he cast it down, and lo! it was a serpent, gliding.
Shakir	So he cast it down; and lo! it was a serpent running.

قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿21﴾

And not	وَلَا	Grasp it	خُذْهَا	He (Allah) said	قَالَ
To its state	سِيرَتَهَا	We shall return it	سَنُعِيدُهَا	Fear	تَخَفْ ۖ
				former	الْأُولَى

Translit	<i>Qāla Khudh/hā Wa Lā Takhaf Sanu`īduhā Sīratahā Al-'Ūlā</i>
AhmedAli	فرمایا اسے پکڑ لے اور نہ ڈر ہم ابھی اسے پہلی حالت پر پھیر دیں گے
Jalandhry	خدا نے فرمایا کہ اسے پکڑ لو اور ڈرنا مت۔ ہم اس کو ابھی اس کی پہلی حالت پر لوٹا دیں گے
YusufAli	(Allah) said "Seize it, and fear not: We shall return it at once to its former condition" ...
M.Khan	Allāh said: "Grasp it, and fear not, We shall return it to its former state,
Pickthal	He said: Grasp it and fear not. We shall return it to its former state.
Shakir	He said: Take hold of it and fear not; We will restore it to its former state:

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿22﴾

To	إِلَىٰ	You hand	يَدَكَ	And press	وَاضْمُمْ
White	بَيْضَاءَ	It will come forth	تَخْرُجَ	Your side	جَنَاحِكَ
As sign	آيَةً	Disease	سُوءٍ	Without any	مِنْ غَيْرِ
				another	أُخْرَىٰ

Translit	<i>Wa Admum Yadaka 'Ilā Janāhika Takhruj Bayḍā'a Min Ghayri Sū'in 'Āyatan 'Ukhrā</i>
AhmedAli	اور اپنا ہاتھ اپنی بغل سے ملا دے بلا عیب سفید ہو کر نکلے گا یہ دوسری نشانی ہے
Jalandhry	اور اپنا ہاتھ اپنی بغل سے لگا لو وہ کسی عیب (وبیماری) کے بغیر سفید (چمکتا دمکتا) نکلے گا۔ (یہ) دوسری نشانی (ہے)
YusufAli	Now draw thy hand close to thy side: it shall come forth white (and shining), without harm (or stain)— as another Sign
M.Khan	"And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign,—
Pickthal	And thrust thy hand within thine armpit, it will come forth white without hurt. (That will be) another token.
Shakir	And press your hand to your side, it shall come out white without evil: another sign:

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لُنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿23﴾

Our Signs	آيَاتِنَا	(some) of	مِنْ	That We show you	لُنُرِيكَ
				Greatest	الْكُبْرَى

Translit	Linuriyaka Min 'Āyātīnā Al-Kubrā				
AhmedAli	تاکہ ہم تجھے اپنی بڑی نشانیوں میں سے بعض دکھائیں				
Jalandhry	تاکہ ہم تمہیں اپنے نشانات عظیم دکھائیں				
YusufAli	"In order that We may show thee (two) of Our Greater Signs.				
M.Khan	"That We may show you (some) of Our Greater Signs,				
Pickthal	That We may show thee (some) of Our greater portents,				
Shakir	That We may show you of Our greater signs:				

اَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿24﴾

Pharaoh	فِرْعَوْنَ	To	إِلَىٰ	You go	اَذْهَبْ
		Has transgressed	طَغَىٰ	Verily he	إِنَّهُ

Translit	Adh/hab 'Ilā Fir'awna 'Innahu Ṭaghā				
AhmedAli	فرعون کے پاس جا بے شک وہ سرکش ہو گیا ہے				
Jalandhry	تم فرعون کے پاس جاؤ (کہ) وہ سرکش ہو رہا ہے				
YusufAli	"Go thou to Pharaoh, for he had indeed transgressed all bounds."				
M.Khan	"Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant)."				
Pickthal	Go thou unto Pharaoh! Lo! he hath transgressed (the bounds).				
Shakir	Go to Firon, surely he has exceeded all limits.				

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿25﴾

Open	اشْرَحْ	O my Lord	رَبِّ	He (Moses) said	قَالَ
		My chest	صَدْرِي	For me	لِي

Translit	Qāla Rabbi Ashraḥ Lī Ṣadrī				
AhmedAli	کہا اے میرے رب میرا سینہ کھول دے				
Jalandhry	کہا میرے پروردگار (اس کام کے لئے) میرا سینہ کھول دے				
YusufAli	(Moses) said: "O my Lord! Expand me my breast;"				
M.Khan	[Mûsa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness)				

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Pickthal	(Moses) said: My Lord! relieve my mind
Shakir	He said: O my Lord! Expand my breast for me,

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

My task	أَمْرِي	For me	لِي	And ease	وَيَسِّرْ
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Translit	Wa Yassir Lī 'Amrī
AhmedAli	اور میرا کام آسان کر
Jalandhry	اور میرا کام آسان کر دے
YusufAli	"Ease my task for me;
M.Khan	"And ease my task for me;
Pickthal	And ease my task for me;
Shakir	And make my affair easy to me,

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾

From	مِنْ	Knot	عُقْدَةً	And loose	وَاحْلُلْ
				My tongue	لِسَانِي

Translit	Wa Ahlul 'Uqdatan Min Lisānī
AhmedAli	اور میری زبان سے گرہ کھول دے
Jalandhry	اور میری زبان کی گرہ کھول دے
YusufAli	"And remove the impediment from my speech.
M.Khan	"And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mūsa (Moses) put in his mouth when he was an infant]. [Tafsir At-Tabarī]
Pickthal	And loose a knot from my tongue,
Shakir	And loose the knot from my tongue,

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

		My speech	قَوْلِي	That they may understand	يَفْقَهُوا
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Translit	Yafqahū Qawlī
AhmedAli	کہ میری بات سمجھ لیں
Jalandhry	تاکہ وہ بات سمجھ لیں
YusufAli	"So they may understand what I say:

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M.Khan	"That they understand my speech,
Pickthal	That they may understand my saying.
Shakir	(That) they may understand my word;

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

A helper	وَزِيرًا	For me	لِّي	And (make) appoint	وَأَجْعَلْ
		My family	أَهْلِي	From	مِّنْ

Translit	Wa Aj`al Lī Wazīrāan Min 'Ahlī
AhmedAli	اور میرے لیے میرے کنبے میں سے ایک معاون بنا دے
Jalandhry	اور میرے گھر والوں میں سے (ایک کو) میرا وزیر (یعنی مددگار) مقرر فرما
YusufAli	"And give me a Minister from my family,
M.Khan	"And appoint for me a helper from my family,
Pickthal	Appoint for me a henchman from my folk,
Shakir	And give to me an aider from my family:

هَارُونَ أَخِي ﴿٣٠﴾ 30.

		My brother	أَخِي	Aaron	هَارُونَ
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Translit	Hārūna 'Akhī
AhmedAli	ہارون کو جو میرا بھائی ہے
Jalandhry	(یعنی) میرے بھائی ہارون کو
YusufAli	"Aaron, my brother;
M.Khan	"Hārūn (Aaron), my brother;
Pickthal	Aaron, my brother.
Shakir	Haroun, my brother,

اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾

My strength	أَزْرِي	With him	بِهِ	Increase	اشْدُدْ
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Translit	Ashdud Bihi 'Azrī
AhmedAli	اس سے میری کمزوری مضبوط کر دے
Jalandhry	اس سے میری قوت کو مضبوط فرما
YusufAli	"Add to my strength through him,
M.Khan	"Increase my strength with him,

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Pickthal	Confirm my strength with him
Shakir	Strengthen my back by him,

وَأَشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾

My task	أَمْرِي	In	فِي	And share him	وَأَشْرِكُهُ
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Translit	Wa 'Ashrik/hu Fī 'Amrī
AhmedAli	اور اے میرے کام میں شریک کر دے
Jalandhry	اور اے میرے کام میں شریک کر
YusufAli	"And make him share My task:
M.Khan	"And let him share my task (of conveying Allāh's Message and Prophethood),
Pickthal	And let him share my task,
Shakir	And associate him (with me) in my affair,

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

much	كَثِيرًا	We may glorify You	نُسَبِّحَكَ	That	كَيْ
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Translit	Kay Nusabbihaka Kathīrāan
AhmedAli	تاکہ ہم تیری پاک ذات کا بہت بیان کریں
Jalandhry	تاکہ ہم تیری بہت سی تسبیح کریں
YusufAli	"That we may celebrate Thy praise without stint,
M.Khan	"That we may glorify You much,
Pickthal	That we may glorify Thee much
Shakir	So that we should glorify Thee much,

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

		much	كَثِيرًا	And we remember You	وَنَذْكُرَكَ
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Translit	Wa Nadhkuraka Kathīrāan
AhmedAli	اور تجھے بہت یاد کریں
Jalandhry	اور تجھے کثرت سے یاد کریں
YusufAli	"And remember Thee without stint:
M.Khan	"And remember You much,
Pickthal	And much remember Thee.
Shakir	And remember Thee oft.

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إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿35﴾

Of us	بِنَا	(You) are	كُنْتَ	Verily You	إِنَّكَ
				Well-Seer	بَصِيرًا

Translit	'Innaka Kunta Binā Baṣīrāan				
AhmedAli	بے شک تو ہمیں خوب دیکھتا ہے				
Jalandhry	تو ہم کو (ہر حال میں) دیکھ رہا ہے				
YusufAli	For Thou art He that (ever) regardeth us."				
M.Khan	"Verily! You are Ever a Well-Seer of us."				
Pickthal	Lo! Thou art ever Seeing us.				
Shakir	Surely, Thou art seeing us.				

قَالَ قَدْ أُوتِيَ سُؤْلُكَ يَا مُوسَىٰ ﴿36﴾

You are granted	أُوتِيَ	Indeed	قَدْ	He (Allah) said	قَالَ
		O Moses	يَا مُوسَىٰ	Your request	سُؤْلُكَ

Translit	Qāla Qad 'Ūtīta Su'ulaka Yā Mūsá				
AhmedAli	فرمایا اے موسیٰ تیری درخواست منظور ہے				
Jalandhry	فرمایا موسیٰ تمہاری دعا قبول کی گئی				
YusufAli	(Allah) said: "Granted is thy prayer, O Moses!"				
M.Khan	(Allāh) said: "You are granted your request, O Mūsā (Moses)!"				
Pickthal	He said: Thou art granted thy request, O Moses.				
Shakir	He said: You are indeed granted your petition, O Musa				

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿37﴾

On you	عَلَيْكَ	We conferred a favour	مَنَّا	And indeed	وَلَقَدْ
		another	أُخْرَىٰ	Time	مَرَّةً

Translit	Wa Laqad Manannā `Alayka Marratan 'Ukhrá				
AhmedAli	اور البتہ تحقیق ہم نے تجھ پر ایک دفعہ اور بھی احسان کیا ہے				
Jalandhry	اور ہم نے تم پر ایک بار اور بھی احسان کیا تھا				
YusufAli	"And indeed We conferred a favour on thee another time (before).				
M.Khan	"And indeed We conferred a favour on you another time (before).				
Pickthal	And indeed, another time, already We have shown thee favour,				

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Shakir	And certainly We bestowed on you a favor at another time;
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﴿38﴾ اِذْ اَوْحَيْنَا اِلَى اُمِّكَ مَا يُوحٰى 38.

(to)	اِلٰى	We inspired	اَوْحَيْنَا	When	اِذْ
Is inspired	يُوحٰى	That which	مَا	Your mother	اُمِّكَ

Translit	'Idh 'Awḥaynā Ilā 'Ummika Mā Yūḥā
AhmedAli	جب ہم نے تیری ماں کے دل میں بات ڈال دی تھی
Jalandhry	جب ہم نے تمہاری والدہ کو الامام کیا تھا جو تمہیں بتایا جاتا ہے
YusufAli	"Behold! We sent to thy mother, by inspiration the message:
M.Khan	"When We inspired your mother with that which We inspired.
Pickthal	When we inspired in thy mother that which is inspired,
Shakir	When We revealed to your mother what was revealed;

اَنْ اَقْدِفِيْهِ فِى التَّابُوْتِ فَاَقْدِفِيْهِ فِى الْيَمِّ فَلْيُلْقِهٖ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهٗ ۚ وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلٰى عَيْنِيْ ﴿39﴾

Into	فِي	You put him	اَقْدِفِيْهِ	That	اَنْ
Into	فِي	And you float it	فَاَقْدِفِيْهِ	A box	التَّابُوْتِ
The river	الْيَمِّ	Then shall cast it up	فَلْيُلْقِهٖ	River	الْيَمِّ
An enemy	عَدُوٌّ	Shall take him	يَأْخُذْهُ	On the bank	بِالسَّاحِلِ
Of his	لَّهٗ ۚ	And enemy	وَعَدُوٌّ	Of Mine	لِي
(with) love	مَحَبَّةً	On you	عَلَيْكَ	And I enduced	وَالْقَيْتُ
(on) under	عَلٰى	And that you may be brought up	وَلِتُصْنَعَ	From Me	مِّنِّي
				My Eye	عَيْنِيْ

Translit	'Ani Aqdḥifīhi Fī At-Tābūti Fāqdḥifīhi Fī Al-Yammi Falyulqīhi Al-Yammu Bis-Sāḥili Ya'khudh/hu `Adūwun Lī Wa`adūwun Lahu Wa 'Alqaytu `Alayka Maḥabbatan Minnī Wa Lituṣna`a `Alā `Ayni
AhmedAli	کہ اے صندوق میں ڈال دے پھر اے دریا میں ڈال دے پھر اے دریا کنارے پر ڈال دے گا اے میرا دشمن اور اس کا دشمن اٹھالے گا اور میں نے تجھ پر اپنی طرف سے محبت ڈال دی اور تاکہ تو میرے سامنے پرورش پائے
Jalandhry	(وہ یہ تھا) کہ اے (یعنی موسیٰ کو) صندوق میں رکھو پھر اس (صندوق) کو دریا میں ڈال دو تو دریا اے کنارے پر ڈال دے گا (اور) میرا اور اس کا دشمن اے اٹھالے گا۔ اور (موسیٰ) میں نے تم پر اپنی طرف سے محبت ڈال دی ہے (اس لئے کہ تم پر مہربانی کی جائے) اور اس لئے کہ تم میرے سامنے پرورش پاؤ

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YusufAli	" `Throw (the child) into the chest and throw (the chest) into the river: the river will cast him up on the bank and he will be taken up by one who is an enemy to Me and an enemy to him': but I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye.
M.Khan	"Saying: 'Put him (the child) into the Tabût (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye,
Pickthal	Saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued thee with love from Me that thou mightest be trained according to My will,
Shakir	Saying: Put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you love from Me, and that you might be brought up before My eyes;

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْنَا نَفْسًا فَجَعَيْنَاكَ مِنَ الْعَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾

Your sister	أُخْتُكَ	Went	تَمْشِي	When	إِذْ
I show you	أَدُلُّكُمْ	Shall	هَلْ	Then said	فَتَقُولُ
Who will nurse him	يَكْفُلُهُ ۖ	One	مَنْ	(on)	عَلَىٰ
Your mother	أُمِّكَ	To	إِلَىٰ	So We restored you	فَرَجَعْنَاكَ
Her eye	عَيْنُهَا	Might be cooled	تَقَرَّ	That	كَيْ
And you did kill	وَقَتَلْتَ	Grieve	تَحْزَنَ ۚ	And not	وَلَا
From	مِنْ	But We saved you	فَجَعَيْنَاكَ	A man	نَفْسًا
With a trial	فُتُونًا ۚ	And We tried you	وَفَتَنَّاكَ	Distress	الْعَمِّ
(in) with	فِي	Years	سِنِينَ	Then you stayed	فَلَبِثْتَ
Then	ثُمَّ	(of) Madyan	مَدْيَنَ	Prople	أَهْلِ
Fixed term	قَدَرٍ	According to	عَلَىٰ	You came	جِئْتَ
				O Moses	يَا مُوسَىٰ

Translit	'Idh Tamshī 'Ukhtuka Fataqūlu Hal 'Adullukum `Alā Man Yakfuluhu Faraja `nāka 'Ilā 'UmmikaKay Taqarra 'Aynuhā Wa Lā Tahzana Wa Qatalta Nafsāan Fanajjaynāka Mina Al-Ghammi Wa Fatannāka Futūnāan Falabitha Sinīna Fī 'Ahli Madyana Thumma Ji'ta `Alā Qadarin Yā Mūsá
AhmedAli	جب تیری بہن کہتی جا رہی تھی کیا تمہیں ایسی عورت بتاؤں جو اسے اچھی طرح پالے پھر ہم نے تجھے تیری ماں کے پاس پہنچا دیا کہ اس کی آنکھ ٹھنڈی ہو اور غم نہ کھائے اور تو نے ایک شخص کو مار ڈالا پھر ہم نے تجھے اس غم سے نکالا اور ہم نے تجھے کئی مرتبہ آزمائش میں ڈالا پھر تو مدین والوں میں کئی برس رہا پھر تو اے موسیٰ تقدیر سے یہاں آیا
Jalandhry	جب تمہاری بہن (فرعون کے ہاں) گئی اور کہنے لگی کہ میں تمہیں ایسا شخص بتاؤں جو اس کو پالے۔ تو (اس طریق سے) ہم نے تم کو تمہاری ماں کے پاس

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	پہنچا دیا تاکہ ان کی آنکھیں ٹھنڈی ہوں اور وہ رنج نہ کریں۔ اور تم نے ایک شخص کو مار ڈالا تو ہم نے تم کو غم سے مخلصی دی اور ہم نے تمہاری (کئی بار) آزمائش کی۔ پھر تم کئی سال اہل مدین میں ٹھہرے رہے۔ پھر اے موسیٰ تم (قابلیت رسالت کے) اندازے پر آپہنچے
YusufAli	"Behold! Thy sister goeth forth and saith, 'Shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tired thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses!
M.Khan	"When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsa (Moses)!
Pickthal	When thy sister went and said: Shall I show you one who will nurse him? and we restored thee to thy mother that her eyes might be refreshed and might not sorrow. And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial. And thou didst tarry years among the folk of Midian. Then camest thou (hither) by (My) providence, O Moses,
Shakir	When your sister went and said: Shall I direct you to one who will take charge of him? So We brought you back to your mother, that her eye might be cooled and she should not grieve and you killed a man, then We delivered you from the grief, and We tried you with (a severe) trying. Then you stayed for years among the people of Madyan; then you came hither as ordained, O Musa.

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

		For Myself	لِنَفْسِي	And I have chosen you	وَاصْطَنَعْتُكَ
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Translit	Wa Aṣṭana`tuka Linafsi
AhmedAli	اور میں نے تجھے خاص اپنے واسطے بنایا
Jalandhry	اور میں نے تم کو اپنے (کام کے) لئے بنایا ہے
YusufAli	"And I have prepared thee for Myself (for service)"...
M.Khan	"And I have chosen you for Myself.
Pickthal	And I have attached thee to Myself.
Shakir	And I have chosen you for Myself:

اَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾

And your brother	وَأَخُوكَ	You	أَنْتَ	Go	اَذْهَبْ
You both become weak	تَنِيَا	And not	وَلَا	With My Signs	بِآيَاتِي
		My Remembrance	ذِكْرِي	In	فِي

Translit	Adh/hab 'Anta Wa 'Akhūka Bi'āyātī Wa Lā Taniyā Fī Dhikrī
AhmedAli	تو اور تیرا بھائی میری نشانیاں لے کر جاؤ اور میری یاد میں کوتاہی نہ کرو
Jalandhry	تو تم اور تمہارا بھائی دونوں ہماری نشانیاں لے کر جاؤ اور میری یاد میں سستی نہ کرنا

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YusufAli	"Go, thou and thy brother, with My Signs, and slacken not either, of you, in keeping Me in remembrance.
M.Khan	"Go you and your brother with My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance.
Pickthal	Go, thou and thy brother, with My tokens, and be not faint in remembrance of Me.
Shakir	Go you and your brother with My communications and be not remiss in remembering Me;

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿43﴾

Pharaoh	فِرْعَوْنَ	To	إِلَىٰ	Go both	اذْهَبَا
		Has transgressed	طَغَىٰ	Verily he	إِنَّهُ

Translit	Adh/habā 'Ilā Fir`awna 'Innahu Ṭaghā
AhmedAli	فرعون کے پاس جاؤ بے شک وہ سرکش ہو گیا ہے
Jalandhry	دونوں فرعون کے پاس جاؤ وہ سرکش ہو رہا ہے
YusufAli	"Go both of you to Pharaoh, for he has indeed transgressed all bounds;
M.Khan	"Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant)
Pickthal	Go, both of you, unto Pharaoh. Lo! he hath transgressed (the bounds).
Shakir	Go both to Firon, surely he has become inordinate;

فَقُولَا لَهُ قَوْلًا لِّئِنَّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿44﴾

Word	قَوْلًا	To him	لَهُ	And speak both	فَقُولَا
He may accept admonition	يَتَذَكَّرُ	Perhaps he	لَعَلَّهُ	Soft	لِّئِنَّا
		Fear	يَخْشَىٰ	Or	أَوْ

Translit	Faqūlā Lahu Qawlāan Layyināan La'allahu Yatadhakkaru 'Aw Yakhshā
AhmedAli	سو اس سے نرمی سے بات کرو شاید وہ نصیحت حاصل کرے یا ڈر جائے
Jalandhry	اور اس سے نرمی سے بات کرنا شاید وہ غور کرے یا ڈر جائے
YusufAli	"But speak to him mildly; perchance he may take warning or fear (Allah)."
M.Khan	"And speak to him mildly, perhaps he may accept admonition or fear (Allāh)."
Pickthal	And speak unto him a gentle word, that peradventure he may heed or fear.
Shakir	Then speak to him a gentle word haply he may mind or fear.

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿45﴾

Verily we	إِنَّا	Our Lord	رَبَّنَا	They said	قَالَا
He should hasten to punish	يَفْرُطَ	Lest	أَنْ	Fear	نَخَافُ

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Lest	أَنْ	Or	أَوْ	On us	عَلَيْنَا
				He should transgress	يَطْغَىٰ

Translit	<i>Qālā Rabbanā 'Innanā Nakhāfu 'An Yafriṣa 'Alaynā 'Aw 'An Yaṭghā</i>
AhmedAli	کما اے ہمارے رب ہمیں ڈر ہے کہ وہ ہم پر زیادتی کرے یا یہ کہ زیادہ سرکشی کرے
Jalandhry	دونوں کہنے لگے کہ ہمارے پروردگار ہمیں خوف ہے کہ ہم پر تعدی کرنے لگے یا زیادہ سرکش ہو جائے
YusufAli	They (Moses and Aaron) said: "Our Lord! we fear lest He hasten with insolence against us, or lest he transgress all bounds."
M.Khan	They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."
Pickthal	They said: Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant.
Shakir	Both said: O our Lord! Surely we fear that he may hasten to do evil to us or that he may become inordinate.

قَالَ لَا تَخَافَا ۖ إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾

You fear	تَخَافَا ۖ	Not	لَا	He (Allah) said	قَالَ
I hear	أَسْمَعُ	With you both	مَعَكُمَا	Verily I (am)	إِنِّي
				And see	وَأَرَىٰ

Translit	<i>Qāla Lā Takhāfā 'Innanī Ma`akumā 'Asma`u Wa 'Arā</i>
AhmedAli	فرمایا ڈرو مت میں تمہارے ساتھ سنتا اور دیکھتا ہوں
Jalandhry	خدا نے فرمایا کہ ڈرو مت میں تمہارے ساتھ ہوں (اور) سنتا اور دیکھتا ہوں
YusufAli	He said: "Fear not: for I am with you: I hear and see (everything)."
M.Khan	He (Allāh) said: "Fear not, verily! I am with you both, hearing and seeing."
Pickthal	He said: Fear not. Lo! I am with you twain, Hearing and Seeing.
Shakir	He said: Fear not, surely I am with you both: I do hear and see.

فَاتَيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ ۖ وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَىٰ ﴿٤٧﴾

Verily we	إِنَّا	And say	فَقُولَا	So go you both to him	فَاتَيَاهُ
So send	فَأَرْسِلْ	(of) your Lord	رَبِّكَ	(are) Messengers	رَسُولَا
(of) Israel	إِسْرَائِيلَ	Children	بَنِي	With us	مَعَنَا
Indeed	قَدْ	You punish them	تُعَذِّبُهُمْ ۖ	And not	وَلَا
From	مِنْ	With a Sign	بِآيَةٍ	We came to you	جِئْنَاكَ
Upon	عَلَيَّ	And peace (will be)	وَالسَّلَامُ	Your Lord	رَبِّكَ ۖ

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من	Him who	اتَّبَعَ	Followed	الْهُدَى	The guidance
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Translit	<i>Fa'tiyāhu Faqūlā 'Innā Rasūlā Rabbika Fa'arsil Ma'anā Banī 'Isrā'īla Wa Lā Tu'adhdhibhumQad Ji'nāka Bi'āyatīn Min Rabbika Wa As-Salāmu `Alā Mani Attaba'a Al-Hudā</i>				
AhmedAli	سو تم دونوں اس کے پاس جاؤ اور کہو کہ بے شک ہم تیرے رب کی طرف سے پیغام لے کر آئے ہیں کہ بنی اسرائیل کو ہمارے ساتھ بھیج دے اور انہیں تکلیف نہ دے ہم تیرے پاس تیرے رب کی طرف سے نشانی لے کر آئے ہیں اور سلامتی اس کے لیے ہے جو سیدھی راہ پر چلے				
Jalandhry	(اچھا) تو اس کے پاس جاؤ اور کہو کہ ہم آپ کے پروردگار کے بھیجے ہوئے ہیں تو بنی اسرائیل کو ہمارے ساتھ جانے کی اجازت دیجیئے۔ اور انہیں عذاب نہ کیجیئے۔ ہم آپ کے پاس آپ کے پروردگار کی طرف سے نشانی لے کر آئے ہیں۔ اور جو ہدایت کی بات مانے اس کو سلامتی ہو				
YusufAli	"So go ye both to him, and say `Verily we are messengers sent by thy Lord: send forth, therefore, the Children of Israel with us and afflict them not: with a Sign, indeed, have we come from thy Lord! And peace to all who follow Guidance!"				
M.Khan	"So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!"				
Pickthal	So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who followeth right guidance.				
Shakir	So go you both to him and say: Surely we are two messengers of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you a communication from your Lord, and peace is on him who follows the guidance;				

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

It has been revealed	أُوحِيَ	Indeed	قَدْ	Truly	إِنَّا
The torment	الْعَذَابَ	That	أَنَّ	To us	إِلَيْنَا
Denied	كَذَّبَ	Him who	مَنْ	(is) upon	عَلَىٰ
				And turned away	وَتَوَلَّىٰ

Translit	<i>'Innā Qad 'Ūhiya 'Ilaynā 'Anna Al-'Adhāba 'Alā Man Kadhdhaba Wa Tawallā</i>				
AhmedAli	بے شک ہمیں وحی سے بتایا گیا ہے کہ عذاب اسی پر ہوگا جو جھٹلائے اور منہ پھیر لے				
Jalandhry	ہماری طرف یہ وحی آئی ہے کہ جو جھٹلائے اور منہ پھیرے اس کے لئے عذاب (تیار) ہے				
YusufAli	" `Verily it has been revealed to us that the Penalty (awaits) those who reject and turn away. ' "				
M.Khan	"Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allāh, and in His Messengers], and turns away.'(from the truth and obedience of Allāh)"				
Pickthal	Lo! it hath been revealed unto us that the doom will be for him who denieth and turneth away.				
Shakir	Surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back.				

قَالَ فَمَنْ رَّبُّكُمْ يَا مُوسَىٰ ﴿٤٩﴾

قَالَ	He (Pharaoh) said	فَمَنْ	Then who	رَّبُّكُمْ	(is) Lord of you two
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			O Moses	يَا مُوسَى
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Translit	<i>Qāla Faman Rabbukumā Yā Mūsá</i>
AhmedAli	کہا اے موسیٰ پھر تمہارا رب کون ہے
Jalandhry	(غرض موسیٰ اور ہارون فرعون کے پاس گئے) اس نے کہا کہ موسیٰ تمہارا پروردگار کون ہے؟
YusufAli	(When this message was delivered), (Pharaoh) said: "Who then, O Moses, is the Lord of you two?"
M.Khan	Fir'aun (Pharaoh) said: "Who then, O Mūsá (Moses), is the Lord of you two?"
Pickthal	(Pharaoh) said: Who then is the Lord of you twain, O Moses?
Shakir	(Firon) said: And who is your Lord, O Musa?

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿50﴾

(is) He Who	الَّذِي	Our Lord	رَبُّنَا	He (Moses) said	قَالَ
Thing	شَيْءٍ	Each	كُلِّ	Gave	أَعْطَى
Guided it aright	هَدَى	Then	ثُمَّ	Its form and nature	خَلْقَهُ

Translit	<i>Qāla Rabbunā Al-Ladhī 'A`ṭá Kulla Shay'in Khalqahu Thumma Hadá</i>
AhmedAli	کہا ہمارا رب وہ ہے جس نے ہر چیز کو اس کی صورت عطا کی پھر راہ دکھائی
Jalandhry	کہا کہ ہمارا پروردگار وہ ہے جس نے ہر چیز کو اس کی شکل و صورت بخشی پھر راہ دکھائی
YusufAli	He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further gave (it) guidance."
M.Khan	[Mūsá (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."
Pickthal	He said: Our Lord is He Who gave unto everything its nature, then guided it aright.
Shakir	He said: Our Lord is He Who gave to everything its creation, then guided it (to its goal).

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿51﴾

(is) the state	بَالُ	Then what	فَمَا	He (Pharaoh) said	قَالَ
		Of the old	الْأُولَىٰ	(of) the generations	الْقُرُونِ

Translit	<i>Qāla Famā Bālu Al-Qurūni Al-'Ūlā</i>
AhmedAli	کہا پھر پہلی جماعتوں کا کیا حال ہے
Jalandhry	کہا تو پہلی جماعتوں کا کیا حال؟
YusufAli	(Pharaoh) said: "What then is the condition of previous generations?"
M.Khan	[Fir'aun (Pharaoh)] said: "What about the generations of old?"
Pickthal	He said: What then is the state of the generations of old?
Shakir	He said: Then what is the state of the former generations?

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قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿52﴾

(is) with	عِنْدَ	That knowledge	عَلِمَهَا	He (Moses) said	قَالَ
A Record Book	كِتَابٍ ۖ	In	فِي	My Lord	رَبِّي
My Lord	رَبِّي	Errs	يَضِلُّ	Neither	لَا
		He forgets	يَنْسَى	Nor	وَلَا

Translit	Qāla `Ilmuḥā `Inda Rabbī Fī Kitābin Lā Yadillu Rabbī Wa Lā Yansá				
AhmedAli	کہا ان کا علم میرے رب کے ہاں کتاب میں ہے میرا رب نہ غلطی کرتا ہے اور نہ بھولتا ہے				
Jalandhry	کہا کہ ان کا علم میرے پروردگار کو ہے (جو) کتاب میں (لکھا ہوا ہے)۔ میرا پروردگار نہ چھوٹتا ہے نہ بھولتا ہے				
YusufAli	He replied: "The knowledge of that is with my Lord duly recorded: my Lord never errs, nor forgets				
M.Khan	[Mûsa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets, "				
Pickthal	He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth,				
Shakir	He said: The knowledge thereof is with my Lord in a book, my Lord errs not, nor does He forget;				

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى ﴿53﴾

For you	u	Made	جَعَلَ	He Who	الَّذِي
And opened	وَسَلَكَ	As a bed	مَهْدًا	The earth	الْأَرْضَ
Roads / ways	سُبُلًا	Therein	فِيهَا	For you	لَكُمْ
The sky	السَّمَاءِ	From	مِنْ	And sent down	وَأَنْزَلَ
With it	بِهِ	And We brought forth	فَأَخْرَجْنَا	Water (rain)	مَاءً
Vegetation	نَبَاتٍ	Of	مِنْ	Kinds	أَزْوَاجًا
				various	شَتَّى

Translit	Al-Ladhī Ja`ala Lakumu Al-'Arḍa Mahdāan Wa Salaka Lakum Fihā Subulāan Wa 'Anzala Mina As-Samā'i Mā'an Fa'akhrajnā Bihi 'Azwājāan Min Nabātin Shattā				
AhmedAli	جس نے تمہارے لیے زمین کو پچھونا بنایا اور تمہارے لیے اس میں راستے بنائے اور آسمان سے پانی نازل کیا پھر ہم نے اس میں طرح طرح کی مختلف سبزیاں نکالیں				
Jalandhry	وہ (وہی تو ہے) جس نے تم لوگوں کے لئے زمین کو فرش بنایا اور اس میں تمہارے لئے رستے جاری کئے اور آسمان سے پانی برسایا۔ پھر اس سے انواع و اقسام کی مختلف روئیدگیاں پیدا کیں				
YusufAli	"He Who has made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced divers pairs of plants each				

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	separate from the others.
M.Khan	Who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.
Pickthal	Who hath appointed the earth as a bed and hath threaded roads for you therein and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation,
Shakir	Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿٥٤﴾

Your cattle	أَنْعَامُكُمْ ۚ	And pasture	وَارْعَوْا	You eat	كُلُوا
This	ذَلِكَ	In	فِي	Verily	إِنَّ
(of) understanding	النُّهَى	For the men	لِّأُولِي	(are) indeed signs	لَآيَاتٍ

Translit	<i>Kulū Wa Ar'aw 'An`āmakum 'Inna Fī Dhālika La'āyātin Li'wli An-Nuhā</i>
AhmedAli	کھاؤ اور اپنے مویشیوں کو پھراؤ بے شک اس میں عقل والوں کے لیے نشانیاں ہیں
Jalandhry	کہ (خود بھی) کھاؤ اور اپنے چارپایوں کو بھی پھراؤ۔ بے شک ان (باتوں) میں عقل والوں کے لئے (بہت سی) نشانیاں ہیں
YusufAli	Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endued with understanding.
M.Khan	Eat and pasture your cattle, (therein); verily, in this are Ayat (proofs and signs) for men of understanding
Pickthal	(Saying): Eat ye and feed your cattle. Lo! herein verily are portents for men of thought.
Shakir	Eat and pasture your cattle; most surely there are signs in this for those endowed with understanding.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾

And into it	وَفِيهَا	We created you	خَلَقْنَاكُمْ	Of it/thereof	مِنْهَا
We shall bring out you	نُخْرِجُكُمْ	And from it	وَمِنْهَا	We shall return you	نُعِيدُكُمْ
		again	أُخْرَىٰ	Once	تَارَةً

Translit	<i>Minhā Khalaqnākum Wa Fīhā Nu`īdukum Wa Minhā Nukhrijukum Tāratān 'Ukhrā</i>
AhmedAli	اسی زمین سے ہم نے تمہیں بنایا اور اسی میں لوٹائیں گے اور دوبارہ اسی سے نکالیں گے
Jalandhry	اسی (زمین) سے ہم تم کو پیدا کیا اور اسی میں تمہیں لوٹائیں گے اور اسی سے دوسری دفعہ نکالیں گے
YusufAli	From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.
M.Khan	Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.
Pickthal	Thereof We created you, and thereunto We return you, and thence We bring you forth a second time.
Shakir	From it We created you and into it We shall send you back and from it will We raise you a second time.

وَلَقَدْ أَرْسَلْنَا آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾

Our Signs	آيَاتِنَا	We showed him	أَرْسَلْنَا	And indeed	وَلَقَدْ
And refused	وَأَبَىٰ	But he denied	فَكَذَّبَ	All of them	كُلَّهَا

Translit	Wa Laqad 'Araynāhu 'Āyātīnā Kullahā Fakadhdhaba Wa 'Abā				
AhmedAli	اور ہم نے فرعون کو اپنی سب نشانیاں دکھائیں پھر اس نے جھٹلایا اور انکار کیا				
Jalandhry	اور ہم نے فرعون کو اپنی سب نشانیاں دکھائیں مگر وہ تکذیب و انکار ہی کرتا رہا				
YusufAli	And We showed Pharaoh all Our Signs, but he did reject and refuse.				
M.Khan	And indeed We showed him [Fir'aun (Pharaoh)] all Our Ayat (Signs and Evidences), but he denied and refused.				
Pickthal	And We verily did show him all Our tokens, but he denied them and refused.				
Shakir	And truly We showed him Our signs, all of them, but he rejected and refused.				

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ ﴿٥٧﴾

To drive us out	لِتُخْرِجَنَا	Have you come to us	أَجِئْتَنَا	He (Pharaoh) said	قَالَ
With your magic	بِسِحْرِكَ	Our land	أَرْضِنَا	Of	مِنْ
				O Moses	يَا مُوسَىٰ

Translit	Qāla 'Aji'tanā Litukhrijanā Min 'Arḍinā Bisihrika Yā Mūsā				
AhmedAli	کہا اے موسیٰ کیا تو ہمیں اپنے جادو سے ہمارے ملک سے نکالنے کے لیے آیا ہے				
Jalandhry	کہنے لگا کہ موسیٰ تم ہمارے پاس اس لئے آئے ہو کہ اپنے جادو (کے زور) سے ہمیں ہمارے ملک سے نکال دو				
YusufAli	He said: "Hast thou come to drive us out of our land with thy magic O Moses?"				
M.Khan	He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsa (Moses)?"				
Pickthal	He said: Hast come to drive us out from our land by thy magic, O Moses?"				
Shakir	Said he: Have you come to us that you should turn us out of our land by your magic, O Musa?				

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى

﴿٥٨﴾

Like this	مِثْلِهِ	(with) magic	بِسِحْرٍ	Then verily we can produce to you	فَلَنَأْتِيَنَّكَ
And between you	وَبَيْنَكَ	Between us	بَيْنَنَا	So (make) appoint	فَاجْعَلْ
We fail it	نُخْلَفُهُ	Neither	لَا	A meeting	مَوْعِدًا
You	أَنْتَ	Nor	وَلَا	We	نَحْنُ
		Equal (open)	سُوًى	In a palce	مَكَانًا

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Translit	<i>Falana'tiyannaka Bisihrin Mithlihi Fāj'al Baynanā Wa Baynaka Maw'idāan Lā NukhlifuhuNahnu Wa Lā 'Anta Makānāan Sūāan</i>
AhmedAli	سو ہم بھی تیرے مقابلے میں ایک ایسا ہی جادو لائیں گے سو ہمارے اور اپنے درمیان ایک وعدہ مقرر کر دے نہ ہم اس کے خلاف کریں اور نہ تو کسی صاف میدان میں
Jalandhry	تو ہم بھی تمہارے مقابلے میں ایسا ہی جادو لائیں گے تو ہمارے اور اپنے درمیان ایک وقت مقرر کر لو کہ نہ تو ہم اس کے خلاف کریں اور نہ تم (اور یہ مقابلہ) ایک ہموار میدان میں (ہوگا)
YusufAli	"But we can surely produce magic to match thine! So make a tryst between us and thee, which we shall not fail to keep— neither we nor thou— in a place where both shall have even chances."
M.Khan	"Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition)."
Pickthal	But we surely can produce for thee magic the like thereof; so appoint a tryst between us and you, which neither we nor thou shall fail to keep, at a place convenient (to us both).
Shakir	So we too will produce before you magic like it, therefore make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place.

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشَرَ النَّاسُ ضُحَى ﴿59﴾

قَالَ	He (Moses) said	مَوْعِدُكُمْ	Your appointment	يَوْمَ	(is) day
الزَّيْنَةِ	(of) the festival	وَأَنْ	And that	يُخَشَرَ	Will be assembled
النَّاسُ	The people	ضُحَى	forenoon		

Translit	<i>Qāla Maw'idukum Yawmu Az-Zīnati Wa 'An Yuhshara An-Nāsu Duḥāan</i>
AhmedAli	کہا تمہارا وعدہ جشن کا دن ہے اور دن پڑھے لوگ اکٹھے کیے جائیں
Jalandhry	موسیٰ نے کہا آپ کے لئے (مقابلے کا) دن نوروز (مقرر کیا جاتا ہے) اور یہ کہ لوگ اس دن پاشت کے وقت اکٹھے ہو جائیں
YusufAli	Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."
M.Khan	[Mūsa (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."
Pickthal	(Moses) said: Your tryst shall be the day of the feast, and let the people assemble when the sun hath risen high.
Shakir	(Musa) said: Your appointment is the day of the Festival and let the people be gathered together in the early forenoon.

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿60﴾

فَتَوَلَّى	So withdrew	فِرْعَوْنُ	Pharaoh	فَجَمَعَ	Then he gathered
كَيْدَهُ	His plot	ثُمَّ	Then	أَتَى	He came back

Translit	<i>Fatawallá Fir'awnu Fajama'a Kaydahu Thumma 'Atá</i>
AhmedAli	پھر فرعون لوٹ گیا اور اپنے مکر کا سامان جمع کیا پھر آیا

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Jalandhry	تو فرعون لوٹ گیا اور اپنے سامان جمع کر کے پھر آیا
YusufAli	So Pharaoh withdrew: he concerted his plan, and then came (back).
M.Khan	So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.
Pickthal	Then Pharaoh went and gathered his strength, then came (to the appointed tryst).
Shakir	So Firon turned his back and settled his plan, then came.

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ افْتَرَىٰ

﴿61﴾

Moses	مُوسَىٰ	To them	لَهُمْ	Said	قَالَ
You invent	تَفْتَرُوا	Not	لَا	Woe unto you	وَيْلَكُمْ
A lie	كَذِبًا	Allah	اللَّهِ	(on) against	عَلَىٰ
And surely	وَقَدْ	By a torment	بِعَذَابٍ ۖ	Then He will destroy you	فَيُسْحِتَكُم
Invented a lie	افْتَرَىٰ	Who	مَنِ	He failed	خَابَ

Translit	<i>Qāla Lahum Mūsá Waylakum Lā Taftarū `Alā Allāhi Kadhibāan Fayushitakum Bi`adhābinWa Qad Khāba Mani Aftará</i>
AhmedAli	موسیٰ نے کہا افسوس تم اللہ پر بہتان نہ باندھو ورنہ وہ کسی عذاب سے تمہیں ہلاک کر دے گا اور بے شک جس نے جھوٹ بنایا وہ غارت ہوا
Jalandhry	موسیٰ نے ان (جادوگروں) سے کہا کہ ہائے تمہاری جہنمی۔ خدا پر جھوٹ افتراء نہ کرو کہ وہ تمہیں عذاب سے فنا کر دے گا اور جس نے افتراء کیا وہ نامراد رہا
YusufAli	Moses said to them: "Woe to you! forge not ye a lie against Allah, lest He destroy you (at once) utterly by chastisement: the forger must suffer frustration!"
M.Khan	Mûsa (Moses) said to them: "Woe unto you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably."
Pickthal	Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lieth faileth miserably.
Shakir	Musa said to them: Woe to you! do not forge a lie against Allah, lest He destroy you by a punishment, and he who forges (a lie) indeed fails to attain (his desire).

فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿62﴾

Among them	بَيْنَهُمْ	Their matter	أَمْرَهُمْ	Then they debated with one another	فَتَنَازَعُوا
		Private talk of counsel	النَّجْوَىٰ	And they kept secret	وَأَسْرُوا

Translit	<i>Fatanāza`ū 'Amrahum Baynahum Wa 'Asarrū An-Najwá</i>
AhmedAli	پھر ان کا آپس میں اختلاف ہو گیا اور خفیہ گفتگو کرتے رہے
Jalandhry	تو وہ باہم اپنے معاملے میں جھگڑانے اور چپکے چپکے سرگوشی کرنے لگے
YusufAli	So they disputed, one with another, over their affair, but they kept their talk secret.

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M.Khan	Then they debated one with another what they must do, and they kept their talk secret.
Pickthal	Then they debated one with another what they must do, and they kept their counsel secret.
Shakir	So they disputed with one another about their affair and kept the discourse secret.

قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ

﴿63﴾

These	ذَانِ	Verily	إِنَّ	They said	قَالُوا
That	أَنَّ	Intend	يُرِيدَانِ	Two magicians	لَسَاحِرَانِ
Your land	أَرْضِكُمْ	From	مِّنْ	They drive you out	يُخْرِجَاكُم
With your way	بِطَرِيقَتِكُمْ	And go away	وَيَذْهَبَا	With their magic	بِسِحْرِهِمَا
				superior	الْمُثْلَىٰ

Translit	<i>Qālū 'In Hadhāni Lasāhīrāni Yurīdāni 'An Yukhrijākum Min 'Ardikum Bisihrihimā Wa Yadh/habā Bīṭarīqatikumu Al-Muthlā</i>
AhmedAli	کہا بے شک یہ دونوں جادوگر ہیں چاہتے ہیں کہ اپنے جادو کے زور سے تمہیں تمہارے ملک سے نکال دیں اور تمہارے عمدہ طریقہ کو موقوف کر دیں
Jalandhry	کہنے لگے یہ دونوں جادوگر ہیں چاہتے ہیں کہ اپنے جادو (کے زور) سے تم کو تمہارے ملک سے نکل دیں اور تمہارے شائستہ مذہب کو نابود کر دیں
YusufAli	They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their magic, and to do away with your Most cherished institutions.
M.Khan	They said: "Verily! these are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.
Pickthal	They said: Lo! these are two wizards who would drive you out from your country by their magic, and destroy your best traditions;
Shakir	They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions.

فَاجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوْا صَفًّا ۚ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ﴿64﴾

Then	ثُمَّ	Your plot	كَيْدَكُمْ	So devise	فَاجْمِعُوا
And indeed	وَقَدْ	In a row	صَفًّا ۚ	Come (assemble)	اتُّوْا
He who	مَنِ	Today	الْيَوْمَ	Will be successful	أَفْلَحَ
				overcomes	اسْتَعْلَىٰ

Translit	<i>Fa'ajmi`ū Kaydakum Thumma A'tū Ṣaffāan Wa Qad 'Aflaha Al-Yawma Mani Asta`lā</i>
AhmedAli	پھر تم اپنی تدبیر جمع کر کے صف باندھ کر آؤ اور تحقیق آج جیت گیا جو غالب رہا
Jalandhry	تو تم (جادو کا) سامان اکٹھا کر لو اور پھر قطار باندھ کر آؤ۔ آج جو غالب رہا وہی کامیاب ہوا
YusufAli	"Therefore concert your plan, And then assemble in (serried) ranks: he wins (all along) today who gains the upper hand."

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M.Khan	"So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."
Pickthal	So arrange your plan, and come in battle line. Whoso is uppermost this day will be indeed successful.
Shakir	Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.

قَالُوا يَا مُوسَىٰ إِنَّمَا أَنْ تُلْقِيَ وَإِنَّمَا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾

Either	إِنَّمَا	O Moses	يَا مُوسَىٰ	They said	قَالُوا
Or	وَإِنَّمَا	You throw	تُلْقِيَ	That	أَنْ
The first	أَوَّلَ	We be	نَكُونَ	That	أَنْ
		Will throw	أَلْقَىٰ	Who	مَنْ

Translit	<i>Qālū Yā Mūsā 'Immā 'An Tulqiya Wa 'Immā 'An Nakūna 'Awwala Man 'Alqā</i>
AhmedAli	کما اے موسیٰ یا تو ڈال اور یا ہم پہلے ڈالنے والے ہوں
Jalandhry	بولے کہ موسیٰ یا تم (اپنی چیز) ڈالو یا ہم (اپنی چیزیں) پہلے ڈالتے ہیں
YusufAli	They said: "O Moses! whether wilt thou that thou throw (first) or that we be the first to throw?"
M.Khan	They said: "O Mūsā (Moses)! Either you throw first or we be the first to throw?"
Pickthal	They said: O Moses! Either throw first, or let us be the first to throw?
Shakir	They said: O Musa! will you cast, or shall we be the first who cast down?

قَالَ بَلْ أَلْقُوا ۚ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾

Throw you	أَلْقُوا ۚ	Nay	بَلْ	He (Moses) said	قَالَ
And their sticks	وَعِصِيُّهُمْ	Their ropes	حِبَالُهُمْ	Then behold	فَإِذَا
By	مِنْ	To him	إِلَيْهِ	Appear	يُخَيَّلُ
Are moving fast	تَسْعَىٰ	That they	أَنَّهَا	Their magic	سِحْرِهِمْ

Translit	<i>Qāla Bal 'Alqū Fa'idhā Hibāluhum Wa 'Iṣyuhum Yukhayyalu 'Ilāhi Min Sihrihim 'Annahā Tas`ā</i>
AhmedAli	کما بلکہ تم ڈالو پس اپنا ان کی رسیاں اور لٹھیاں ان کے بادو سے اس کے خیال میں دوڑ رہی ہیں
Jalandhry	موسیٰ نے کہا نہیں تم ہی ڈالو۔ (جب انہوں نے چڑیاں ڈالیں) تو ناگماں ان کی رسیاں اور لٹھیاں موسیٰ کے خیال میں ایسی آنے لگیں کہ وہ (میدان) میں ادھر ادھر دوڑ رہی ہیں
YusufAli	He said "Nay throw ye first!" Then behold their ropes and their rods— so it seemed to him on account of their magic— began to be in lively motion!
M.Khan	[Mūsā (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.
Pickthal	He said: Nay, do ye throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran.
Shakir	He said: Nay! cast down. then lo! their cords and their rods-- it was imaged to him on account of their magic as if they were running.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾

Himself	نَفْسِهِ	In	فِي	So he conceived or felt	فَأَوْجَسَ
		Moses	مُوسَى	A fear	خِيفَةً

Translit	Fa'awjasa Fī Nafsihi Khīfatan Mūsá				
AhmedAli	پھر موسیٰ نے اپنے دل میں ڈر محسوس کیا				
Jalandhry	(اُس وقت) موسیٰ نے اپنے دل میں خوف معلوم کیا				
YusufAli	So Moses conceived in his mind a (sort of) fear.				
M.Khan	So Mûsa (Moses) conceived fear in himself.				
Pickthal	And Moses conceived a fear in his mind.				
Shakir	So Musa conceived in his mind a fear.				

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾

You fear	تَخَفْ	Not	لَا	We (Allah) said	قُلْنَا
superior	الْأَعْلَىٰ	You (are)	أَنْتَ	Surely you	إِنَّكَ

Translit	Qulnā Lā Takhaf 'Innaka 'Anta Al-'A`lā				
AhmedAli	ہم نے کہا ڈرو مت بیشک تو ہی غالب ہوگا				
Jalandhry	ہم نے کہا خوف نہ کرو بلاشبہ تم ہی غالب ہو				
YusufAli	We said: "Fear not! For thou hast indeed the upper hand:				
M.Khan	We (Allāh) said: "Fear not! Surely, you will have the upper hand.				
Pickthal	We said: Fear not! Lo! thou art the higher.				
Shakir	We said: Fear not, surely you shall be the uppermost,				

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

(is) in	فِي	That which	مَا	And throw you	وَأَلْقِ
That which	مَا	It will swallow up	تَلْقَفْ	Your right hand	يَمِينِكَ
They have made	صَنَعُوا	Only	إِنَّمَا	They have made	صَنَعُوا ۖ
And never	وَلَا	(of) a magician	سَاحِرٍ ۖ	Trick	كَيْدُ
To whatever (amount of skill)	حَيْثُ	The magician	السَّاحِرُ	Will be successful	يُفْلِحُ
				He may possess	أَتَىٰ

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Translit	<i>Wa 'Alqi Mā Fī Yamīnika Talqaf Mā Šana`ū 'Innamā Šana`ū Kaydu Sāhirin Wa Lā Yuflihu As-Sāhiru Haythu 'Atā</i>
AhmedAli	اور جو تیرے دائیں ہاتھ میں ہے ڈال دے کہ نکل جائے جو کچھ انہوں نے بنایا ہے جو کچھ کہ انہوں نے بنایا ہے صرف جادوگر کا فریب ہے اور جادوگر کا بھلا نہیں ہوتا جہاں بھی ہو
Jalandhry	اور جو چیز (یعنی لاشی) تمہارے داہنے ہاتھ میں ہے اسے ڈال دو کہ جو کچھ انہوں نے بنایا ہے اس کو نکل جائے گی۔ جو کچھ انہوں نے بنایا ہے (یہ تو) جادوگروں کے ہتھکنڈے ہیں اور جادوگر جہاں جائے فلاں نہیں پائے گا
YusufAli	"Throw that which is in thy right hand: quickly will it swallow up that which they have faked. What they have faked is but a magician's trick: and the magician thrives not, (no matter) where he goes."
M.Khan	"And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."
Pickthal	Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain.
Shakir	And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wheresoever he may come from.

فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿70﴾

In prostration	سُجَّدًا	The magicians	السَّحَرَةُ	So fell down	فَأَلْقَى
In the Lord	بِرَبِّ	We believed	آمَنَّا	They said	قَالُوا
		And Moses	وَمُوسَى	(of) Aaron	هَارُونَ

Translit	<i>Fa'ulqiya As-Saḥaratu Sujjadān Qālū 'Āmannā Birabbi Hārūna Wa Mūsá</i>
AhmedAli	پھر جادوگر سجدہ میں گر پڑے کہا ہم ہارون اور موسیٰ کے رب پر ایمان لائے
Jalandhry	(القصہ یوں ہی ہوا) تو جادوگر سجدے میں گر پڑے (اور) کہنے لگے کہ ہم موسیٰ اور ہارون کے پروردگار پر ایمان لائے
YusufAli	So the magicians were thrown down to prostration: they said "We believe in the Lord of Aaron and Moses."
M.Khan	So the magicians fell down prostrate. They said: "We believe in the Lord of Hārūn (Aaron) and Mūsá (Moses)."
Pickthal	Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.
Shakir	And the magicians were cast down making obeisance; they said: We believe in the Lord of Haroun and Musa.

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السَّحَرَ ۖ فَلَا تُقِطَعْنَ أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ خِلَافٍ وَلَا تُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿71﴾

In him	لَهُ	You believe	آمَنْتُمْ	He (Pharaoh) said	قَالَ
I give permission	آذَنَ	That	أَنْ	Before	قَبْلَ
(is) your chief	لَكَبِيرُكُمْ	Verily he	إِنَّهُ	To you	لَكُمْ ۖ

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The magic	السَّحَرِ	Tought you	عَلَّمَكُمْ	Who	الَّذِي
And your feet	وَأَرْجُلَكُمْ	Your hands	أَيْدِيَكُمْ	So surely I will cut off	فَلَأُقَطِّعَنَّ
And surely I will crucify you	وَلَأُصَلِّبَنَّكُمْ	Opposite sides	خِلَافٍ	(from) on	مِنْ
(of) date-palms	النَّخْلِ	The trunks	جُدُوعٍ	(in) on	فِي
(is) more severe	أَشَدُّ	Which of us	أَيُّنَا	And surely you will know	وَلَتَعْلَمَنَّ
		And more lasting	وَأَبْقَى	In torment	عَذَابًا

Translit	<i>Qāla 'Āmantum Lahu Qabla 'An 'Ādhana Lakum 'Innahu Lakabīrukumu Al-Ladhī 'Allamakumu As-Sihra Fala'uqaṭṭi 'anna 'Aydiyakum Wa 'Arjulakum Min Khilāfīn Wa La'uṣallibannakum Fī Judhū 'i An-Nakhli Wa Lata'lamunna 'Ayyunā 'Ashaddu 'Adhābāan Wa 'Abqá</i>
AhmedAli	کما تم میری اجازت سے پہلے ہی اس پر ایمان لے آئے۔ بے شک یہ تمہارا سردار ہے جس نے تمہیں جادو سکھایا سو اب میں تمہارے ہاتھ اور دوسری طرف کے پاؤں کوٹاؤں گا اور تمہیں کھجور کے تنوں پر سولی دوں گا اور تمہیں معلوم ہو جائے گا ہم میں سے کس کا عذاب سخت اور دیر تک رہنے والا ہے
Jalandhry	(فرعون) بولا کہ پیشتر اس کے میں تمہیں اجازت دوں تم اس پر ایمان لے آئے۔ بے شک وہ تمہارا بڑا (یعنی استاد) ہے جس نے تم کو جادو سکھایا ہے۔ سو میں تمہارے ہاتھ اور پاؤں (جانب) خلاف سے کٹاؤں گا اور کھجور کے تنوں پر سولی پڑھاؤں گا (اس وقت) تم کو معلوم ہو گا کہ ہم میں سے کس کا عذاب زیادہ سخت اور دیر تک رہنے والا ہے
YusufAli	(Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! Be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: So shall ye know for certain, which of us can give the more severe and the more lasting Punishment!"
M.Khan	[Fir'aun (Pharaoh)] said: "Believe you in him [Mûsa (Moses)] before I give you permission? Verily! he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun Pharaoh) or the Lord of Mûsa (Moses) (Allâh)] can give the severe and more lasting torment."
Pickthal	(Pharaoh) said: Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and ye shall know for certain which of us hath sterner and more lasting punishment.
Shakir	(Firon) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and certainly you will come to know which of us is the more severe and the more abiding in chastising.

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا ۖ فَاقْضِ مَا أَنْتَ قَاضٍ ۖ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾

We prefer you	نُؤْثِرَكَ	Never	لَنْ	They said	قَالُوا
Has come to us	جَاءَنَا	What	مَا	On/over	عَلَىٰ
And Him Who	وَالَّذِي	The clear signs	الْبَيِّنَاتِ	From	مِنْ
Whatever	مَا	So decree you	فَاقْضِ	Created us	فَطَرَنَا ۖ

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Only	إِنَّمَا	Decree	فَاضٍ	You	أَنْتَ
Life	الْحَيَاةَ	This	هَذِهِ	You can decree (regarding)	تَقْضِي
				worldly	الدُّنْيَا

Translit	Qālū Lan Nu'uthiraka `Alā Mā Jā'anā Mina Al-Bayyināti Wa Al-Ladhī Faṭaranā Fāqḍi Mā'Anta Qāḍin 'Innamā Taqḍi Hadhihi Al-Ĥayāata Ad-Dunyā				
AhmedAli	کما ہم تجھے ہرگز ترجیح نہ دیں گے ان کھلی ہوئی نشانیوں کے مقابلہ میں جو ہمارے پاس آپکی ہیں اور نہ اس کے مقابلہ میں جس نے ہمیں پیدا کیا ہے سو تو کر گزر جو تجھے کرنا ہے تو صرف اس دنیا کی زندگی پر حکم چلا سکتا ہے				
Jalandhry	انہوں نے کہا جو دلائل ہمارے پاس آگئے ہیں ان پر اور جس نے ہم کو پیدا ہے اس پر ہم آپ کو ہرگز ترجیح نہیں دیں گے تو آپ کو جو حکم دینا ہو دے دیجیئے۔ اور آپ (جو) حکم دے سکتے ہیں وہ صرف اسی دنیا کی زندگی میں (دے سکتے ہیں)				
YusufAli	They said: "Never shall we regard thee as more than the Clear Signs that have come to us or than Him Who created us! So decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world.				
M.Khan	They said: "We prefer you not over what have come to us, of the clear signs And to Him (Allāh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.				
Pickthal	They said: We choose thee not above the clear proofs that have come unto us, and above Him Who created us. So decree what thou wilt decree. Thou wilt end for us only this life of the world.				
Shakir	They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide what you are going to decide; you can only decide about this world's life.				

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۚ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿73﴾

In our Lord	بِرَبِّنَا	Have believed	آمَنَّا	Verily We	إِنَّا
Our faults / sins	خَطَايَانَا	Us	لَنَا	That He may forgive	لِيَغْفِرَ
On it	عَلَيْهِ	You did compel us	أَكْرَهْتَنَا	And what	وَمَا
And Allah	وَاللَّهُ	The magic	السِّحْرِ	From	مِنَ
		And Most Lasting	وَأَبْقَى	(is) Best	خَيْرٌ

Translit	'Innā 'Āmannā Birabbīnā Liyaghfirā Lanā Khaṭāyānā Wa Mā 'Akrahtanā `Alayhi Mina As-Sihri Wa Allāhu Khayrun Wa 'Abqā				
AhmedAli	بے شک ہم اپنے رب پر ایمان لائے ہیں تاکہ ہمارے گناہ معاف کرے اور جو تو نے ہم سے زبردستی جادو کرایا اور اللہ بہتر اور سدا باقی رہنے والا ہے				
Jalandhry	ہم اپنے پروردگار پر ایمان لے آئے تاکہ وہ ہمارے گناہوں کو معاف کرے اور (اسے بھی) جو آپ نے ہم سے زبردستی جادو کرایا۔ اور خدا بہتر اور باقی رہنے والا ہے				
YusufAli	For us we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."				
M.Khan	"Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)."				

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Pickthal	Lo! we believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting.
Shakir	Surely we believe in our Lord that He may forgive us our sins and the magic to which you compelled us; and Allah is better and more abiding.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

Comes	يَأْتِ	Whoever	مَنْ	Verily (he)	إِنَّهُ
Then surely	فَإِنَّ	As a criminal	مُجْرِمًا	(to) his Lord	رَبُّهُ
Neither	لَا	(is) Hell	جَهَنَّمَ	For him	لَهُ
Nor	وَلَا	Therein	فِيهَا	He will die	يَمُوتُ
				He will live	يَحْيَىٰ

Translit	'Innahū Man Ya'ti Rabbahu Mujrimāan Fa'inna Lahu Jahannama Lā Yamūtu Fīhā Wa Lā Yahyā
AhmedAli	بے شک جو شخص اپنے رب کے پاس مجرم ہو کر آئے گا سو اس کے لیے دوزخ ہے جس میں نہ مرے گا اور نہ جیے گا
Jalandhry	جو شخص اپنے پروردگار کے پاس گنہگار ہو کر آئے گا تو اس کے لئے جہنم ہے۔ جس میں نہ مرے گا نہ جیے گا
YusufAli	Verily he who comes to his Lord as a sinner (at judgment)— for him is Hell: therein shall he neither die nor live.
M.Khan	Verily! whoever comes to his Lord as a Mujrim (criminal, polytheist, disbeliever in the Oneness of Allāh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live
Pickthal	Lo! whoso cometh guilty unto his Lord, verily for him is hell. There he will neither die nor live.
Shakir	Whoever comes to his Lord (being) guilty, for him is surely hell; he shall not die therein, nor shall he live.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾

As a believer	مُؤْمِنًا	Comes to him	يَأْتِيهِ	And whoever	وَمَنْ
Righteous deeds	الصَّالِحَاتِ	He has done	عَمِلَ	Indeed	قَدْ
(are) ranks	الدَّرَجَاتِ	For them	هُمْ	They are those	فَأُولَٰئِكَ
				high	الْعُلَىٰ

Translit	Wa Man Ya'tihi Mu'umināan Qad `Amila Aṣ-Ṣāliḥāti Fa'ulā'ika Lahumu Ad-Darajātu Al-`Ulā
AhmedAli	اور جو اس کے پاس مومن ہو کر آئے گا حالانکہ اس نے اچھے کام بھی کیے ہوں تو ان کے لیے بلند مرتبے ہوں گے
Jalandhry	اور جو اس کے روبرو ایسا نیک ہو کر آئے گا اور عمل بھی نیک کئے ہوں گے تو ایسے لوگوں کے لئے اونچے اونچے درجے ہیں
YusufAli	But such as comes to Him as Believers who have worked righteous deeds--for them are ranks exalted—
M.Khan	But whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh), and has done righteous good deeds, for such are the high ranks (in the Hereafter),—
Pickthal	But whoso cometh unto Him a believer, having done good works, for such are the high stations;
Shakir	And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿76﴾

Flowing	تَجْرِي	(of) Eden	عَدْنٍ	Gardens	جَنَّاتٍ
Thwy will labide forever	خَالِدِينَ	Rivers	الْأَنْهَارُ	Under them	مِنْ تَحْتِهَا
(is) reward	جَزَاءُ	And that	وَذَلِكَ	Therein	فِيهَا ۖ
		Purifies himself	تَزَكَّى	(of) him who	مَنْ

Translit	Jannātu `Adnin Tajrī Min Taḥtīhā Al-'Anhāru Khālīdīna Fīhā Wa Dhalika Jazā'u Man Tazakká
AhmedAli	ہمیشہ رہنے کے باغ جن کے نیچے نہریں بہتی ہوں گی وہ ان میں ہمیشہ رہیں گے اور یہ اس کی بڑا ہے جو گناہ سے پاک ہوا
Jalandhry	(یعنی) ہمیشہ رہنے کے باغ جن کے نیچے نہریں بہہ رہی ہیں۔ ہمیشہ ان میں رہیں گے۔ اور یہ اس شخص کا بدلہ ہے جو پاک ہوا
YusufAli	Gardens of Eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil).
M.Khan	'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by doing all that which Allāh has ordained).
Pickthal	Gardens of Eden underneath which rivers flow, wherein they will abide for ever. That is the reward of him who groweth.
Shakir	The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا

وَلَا تَخْشَى ﴿77﴾

To	إِلَىٰ	We revealed	أَوْحَيْنَا	And indeed	وَلَقَدْ
You travel by night	أَسْرِ	That	أَنْ	Moses	مُوسَىٰ
For them	لَهُمْ	Then strike	فَاصْرِبْ	With My slaves	بِعِبَادِي
The sea	الْبَحْرِ	In	فِي	A path	طَرِيقًا
Fearing	تَخَافُ	Neither	لَا	Dry	يَبَسًا
Being afraid (of drowning in the sea)	تَخْشَىٰ	Nor	وَلَا	To be overtaken	دَرَكًا

Translit	Wa Laqad 'Awhaynā 'Ilā Mūsā 'An 'Asri Bi 'ibādī Fāḍrib Lahum Ṭarīqān Fī Al-Baḥrī Yabasāan Lā Takhāfu Darakāan Wa Lā Takhshā
AhmedAli	اور ہم نے البتہ موسیٰ کو وحی کی کہ میرے بندوں کو راتوں رات لے جا پھر ان کے لیے دریا میں خشک راستہ بنا دے پکڑے جانے سے نہ ڈر اور نہ کسی خطرہ کا خوف کھا
Jalandhry	اور ہم نے موسیٰ کی طرف وحی بھیجی کہ ہمارے بندوں کو راتوں رات نکال لے جاؤ پھر ان کے لئے دریا میں (لاٹھی مار کر) خشک رستہ بنا دو پھر تم کو نہ تو

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	(فرعون کے) آپکڑنے کا خوف ہوگا اور نہ (غرق ہونے کا) ڈر
YusufAli	We sent an inspiration to Moses: "Travel by night with my servants, and strike a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear."
M.Khan	And indeed We revealed to Mûsa (Moses) (saying): "Travel by night with Ibâdi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."
Pickthal	And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea).
Shakir	And certainly We revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾

With his hosts	بِجُنُودِهِ	Pharaoh	فِرْعَوْنُ	Then pursued them	فَأَتْبَعَهُمْ
The sea	الْيَمِّ	From	مِنَ	But covered them	فَغَشِيَهُمْ
		Covered them up	غَشِيَهُمْ	That what	مَا

Translit	Fa'atba`ahum Fir`awnu Bijunūdihi Faghashiyahum Mina Al-Yammi Mā Ghashiyahum
AhmedAli	پھر فرعون نے اپنے لشکر کو لے کر ان کا پیچھا کیا پھر انہیں دریا نے ڈھانپ لیا جیسا ڈھانپا
Jalandhry	پھر فرعون نے اپنے لشکر کے ساتھ ان کا تعاقب کیا تو دریا (کی موجوں) نے ان پر چڑھ کر انہیں ڈھانک لیا (یعنی ڈو دیا)
YusufAli	Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.
M.Khan	Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up
Pickthal	Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.
Shakir	And Firon followed them with his armies, so there came upon them of the sea that which came upon them.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾

His people (nation)	قَوْمَهُ	Pharaoh	فِرْعَوْنُ	And led astray	وَأَضَلَّ
		Guided (them)	هَدَىٰ	And not	وَمَا

Translit	Wa 'Adalla Fir`awnu Qawmahu Wa Mā Hadá
AhmedAli	اور فرعون نے اپنی قوم کو بہکایا اور راہ پر نہ لایا
Jalandhry	اور فرعون نے اپنی قوم کو گمراہ کر دیا اور سیدھے رستے پر نہ ڈالا
YusufAli	Pharaoh led his people astray instead of leading them aright.
M.Khan	And Fir'aun (Pharaoh) led his people astray, and he did not guide them
Pickthal	And Pharaoh led his folk astray, he did not guide them.
Shakir	And Firon led astray his people and he did not guide (them) aright.

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى ﴿٨٠﴾

Indeed	قَدْ	(of) Israel	إِسْرَائِيلَ	O Children	يَا بَنِي
Your enemy	عَدُوِّكُمْ	From	مِنْ	We deliver you	أَنْجَيْنَاكُمْ
(of) the Mount	الطُّورِ	(on the) side	جَانِبَ	And We made a covenant with you	وَوَعَدْنَاكُمْ
(on) to you	عَلَيْكُمْ	And we sent down	وَنَزَّلْنَا	The right	الْأَيْمَنِ
		And quails	وَالسَّلْوَى	Manna	الْمَنَّاءَ

Translit	Yā Banī 'Isrā'īla Qad 'Anjaynākum Min 'Adūwikum Wa Wā`adnākum Jāniba Aṭ-Ṭūri Al-'Aymana Wa Nazzalnā 'Alaykumu Al-Manna Wa As-Salwā
AhmedAli	اے بنی اسرائیل ہم نے تمہیں تمہارے دشمن سے نجات دی اور تم سے طور کی دائیں طرف کا وعدہ کیا اور تم پر من و سلوی اتارا
Jalandhry	اے آل یعقوب ہم نے تم کو تمہارے دشمن سے نجات دی اور تورات دینے کے لئے تم سے کوہ طور کی داہنی طرف مقرر کی اور تم پر من اور سلوی نازل کیا
YusufAli	O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the side of Mount (Sinai) and We sent down to you Manna and quails:
M.Khan	O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Al-Manna and quails,
Pickthal	O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, and sent down on you the manna and the quails,
Shakir	O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي

فَقَدْ هَوَىٰ ﴿٨١﴾

Good lawful things	طَيِّبَاتٍ	From	مِنْ	You eat	كُلُوا
And not	وَلَا	We have provided you	رَزَقْنَاكُمْ	Which	مَا
Lest should descend	فَيَحِلَّ	Therein	فِيهِ	You commit oppression	تَطْغَوْا
And he	وَمَنْ	My Anger	غَضَبِي ۖ	On you	عَلَيْكُمْ
My Anger	غَضَبِي	On whom	عَلَيْهِ	Descends	يَحِلُّ
		He is perished	هَوَىٰ	Indeed	فَقَدْ

Translit	Kulū Min Ṭayyibāti Mā Razaqnākum Wa Lā Taṭghaw Fīhi Fayahilla 'Alaykum Ghadabī Wa Man Yahlil 'Alayhi Ghadabī Faqad Hawā
AhmedAli	کھاؤ جو ستھری چیزیں ہم نے تمہیں دی ہیں اور اس میں حد سے نہ گرو پھر تم پر میرا غضب نازل ہوگا اور جس پر میرا غضب نازل ہوا سو وہ گڑھے میں جاگرا

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سورة طه

Jalandhry	(اور حکم دیا کہ) جو پاکیزہ چیزیں ہم نے تم کو دی ہیں ان کو کھاؤ۔ اور اس میں حد سے نہ لگنا۔ ورنہ تم پر میرا غضب نازل ہوگا۔ اور جس پر میرا غضب نازل ہوا وہ ہلاک ہو گیا
YusufAli	(Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!"
M.Khan	(Saying) eat of the Taiyyibât (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished. (Tafsir At-Tabari)
Pickthal	(Saying): Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you: and he on whom My wrath cometh, he is lost indeed.
Shakir	Eat of the good things We have given you for sustenance, and be not inordinate with respect to them, lest My wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى ﴿٨٢﴾

To him who	لِمَن	(am) indeed Most Forgiving	لَغَفَّارٌ	And verily I	وَإِنِّي
And does	وَعَمِلَ	And believes	وَآمَنَ	Repents	تَابَ
He remains guided	اهْتَدَى	Then	ثُمَّ	Righteous deeds	صَالِحًا

Translit	Wa 'Innī Laghaffārun Liman Tāba Wa 'Āmana Wa `Amila Ṣāliḥāan Thumma Ahtadā
AhmedAli	اور بے شک میں بڑا بخشنے والا ہوں اس کو جو توبہ کرے اور ایمان لائے اور اچھے کام کرے پھر ہدایت پر قائم رہے
Jalandhry	اور جو توبہ کرے اور ایمان لائے اور عمل نیک کرے پھر سیدھے رستے چلے اس کو میں بخش دینے والا ہوں
YusufAli	"But without doubt, I am (also) He that forgives again, and again to those who repent, believe, and do right—who, in fine, are ready to receive true guidance."
M.Khan	And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).
Pickthal	And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward walketh aright.
Shakir	And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.

﴿٨٣﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى

From	عَنْ	Made you hasten	أَعْجَلَكَ	And what	وَمَا
		O Moses	يَا مُوسَى	Your people	قَوْمِكَ

Translit	Wa Mā 'A`jalaka `An Qawmika Yā Mūsā
AhmedAli	اور اے موسیٰ تجھے اپنی قوم سے پہلے جلدی آنے کا کیا سبب ہوا
Jalandhry	اور اے موسیٰ تم نے اپنی قوم سے (آگے چلے آنے میں) کیوں جلدی کی
YusufAli	(When Moses was up on the Mount, Allah said:) "What made thee hasten in advance, of thy people, O Moses?"
M.Khan	"And what made you hasten from your people, O Mûsa (Moses)?"

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سورة طه

Pickthal	And (it was said): What hath made thee hasten from thy folk, O Moses?
Shakir	And what caused you to hasten from your people, O Musa?

قَالَ هُمْ أُولَاءِ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى ﴿84﴾

قَالَ	He (Moses) said	هُمْ	They	أُولَاءِ	(are) close
عَلَى	On	أَثَرِي	My footsteps	وَعَجِلْتُ	And I hastened
إِلَيْكَ	To you	رَبِّ	My Lord	لِتَرْضَى	That You might be pleased

Translit	<i>Qāla Hum 'Ulā'i 'Alā 'Atharī Wa 'Ajiltu 'Ilayka Rabbi Litardā</i>
AhmedAli	کہا وہ بھی میرے پیچھے یہ آ رہے ہیں اور اے میرے رب میں جلدی تیرے طرف آیا تاکہ تو خوش ہو
Jalandhry	کہا وہ میرے پیچھے (آ رہے) ہیں اور اے پروردگار میں نے تیری طرف (آنے کی) جلدی اس لئے کی کہ تو خوش ہو
YusufAli	He replied: "Behold, they are close on my footsteps: I hastened to Thee O my Lord to please Thee."
M.Khan	He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."
Pickthal	He said: They are close upon my track. I hastened unto Thee, my Lord, that Thou mightest be well pleased.
Shakir	He said: They are here on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿85﴾

قَالَ	He (Allah) said	فَإِنَّا	Then verily We	فَتَنَّا	Indeed
قَوْمَكَ	We have tried	مِنْ	Your people	بَعْدِكَ	After you
وَأَضَلَّهُمُ	And led them astray	السَّامِرِيُّ	Samiri		

Translit	<i>Qāla Fa'innā Qad Fatannā Qawmaka Min Ba'dika Wa 'Adallahumu As-Sāmirīyu</i>
AhmedAli	فرمایا تیری قوم کو تیرے بعد ہم نے آزمائش میں ڈال دیا ہے اور انہیں سامری نے گمراہ کر دیا ہے
Jalandhry	فرمایا کہ ہم نے تمہاری قوم کو تمہارے بعد آزمائش میں ڈال دیا ہے اور سامری نے ان کو بہکا دیا ہے
YusufAli	(Allah) said: "We have tested thy people in thy absence: the Samiri has led them astray."
M.Khan	(Allāh) said: "Verily! we have tried your people in your absence, and As-Samiri has led them astray."
Pickthal	He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath misled them.
Shakir	He said: So surely We have tried your people after you, and the Samiri has led them astray.

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ﴿86﴾

فَرَجَعَ	Then returned	مُوسَىٰ	Moses	إِلَىٰ	To
قَوْمِهِ	His people	غَضْبَانَ	Being angry	أَسِفًا ۚ	Sorrowful

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سورة طه

Did not	أَلَمْ	O my people	يَا قَوْمِ	He said	قَالَ
A promise	وَعَدًا	Your Lord	رَبُّكُمْ	Promise you	يَعِدُّكُمْ
On you	عَلَيْكُمْ	Did then seem long (prolonged)	أَفَطَالَ	Fair	حَسَنًا ۚ
Did you desire	أَرَدْتُمْ	Or	أَمْ	Promise	الْعَهْدُ
On you	عَلَيْكُمْ	(should) descend	يَحِلَّ	That	أَنْ
Your Lord	رَبُّكُمْ	From	مِنْ	Wrath	غَضَبٍ
		(your) promise to me	مَوْعِدِي	So you broke	فَأَخْلَفْتُمْ

Translit	<i>Faraja`a Mûsá 'Ilá Qawmihi Ghad̥bāna 'Asifāan Qāla Yā Qawmi 'Alam Ya`idkum Rabbukum Wa`dāan Ḥasanāan 'Afaṭāla 'Alaykumu Al-'Ahdu 'Am 'Aradtum 'An Yaḥilla 'AlaykumGhad̥abun Min Rabbikum Fa'akhlaftum Maw'idī</i>
AhmedAli	پھر موسیٰ اپنی قوم کی طرف غصہ میں بھرے ہوئے افسوس کرتے ہوئے لوٹے کہا اے میری قوم کیا تمہارے رب نے تم سے اچھا وعدہ نہیں کیا تھا پھر کیا تم پر بہت زمانہ گزر گیا تھا یا تم نے چاہا کہ تم پر تمہارے رب کا غصہ نازل ہو تب تم نے مجھ سے وعدہ خلافی کی
Jalandhry	اور موسیٰ غصے اور غم کی حالت میں اپنی قوم کے پاس واپس آئے (اور) کہنے لگے کہ اے قوم کیا تمہارے پروردگار نے تم سے ایک اچھا وعدہ نہیں کیا تھا؟ کیا (میری جدائی کی) مدت تمہیں دراز (معلوم) ہوئی یا تم نے چاہا کہ تم پر تمہارے پروردگار کی طرف سے غضب نازل ہو۔ اور (اس لئے) تم نے مجھ سے جو وعدہ کیا تھا (اس کے) خلاف کیا
YusufAli	So Moses returned to his people in state of indignation and sorrow. He said: "O my people! did not your Lord make a handsome promise to you? Did then the promise seem to you long (in coming)? Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me?"
M.Khan	Then Mûsa (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e disbelieving in Allāh and worshipping the calf)?"
Pickthal	Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?
Shakir	So Musa returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى

السَّامِرِيُّ ﴿٨٧﴾

We broke	أَخْلَفْنَا	Not	مَا	They said	قَالُوا
But	وَلَكِنَّا	Of our own will	بِمَلَكِنَا	Promise to you	مَوْعِدَكَ
Of	مِنْ	Weight/load	أَوْزَارًا	We were made to carry	حُمِّلْنَا
Then We cast them	فَقَذَفْنَاهَا	(of) people	الْقَوْمِ	Ornaments	زِينَةٍ

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Samiri	السَّامِرِيُّ	Put forth	أَلْقَى	As	فَكَذَّبَكَ

Translit	<i>Qālū Mā 'Akhlaḥnā Maw'idaka Bimalkinā Wa Lakinnā Ḥummilnā 'Awzārāan Min Zīnati Al-Qawmi Faqadhafnāhā Fakadhalika 'Alqā As-Sāmīrīyū</i>				
AhmedAli	کما ہم نے اپنے اختیار سے آپ سے وعدہ خلافی نہیں کی لیکن ہم سے اس قوم کے زیور کا بوجھ اٹھوایا گیا تھا سو ہم نے اسے ڈال دیا پھر اسی طرح سامری نے ڈال دیا				
Jalandhry	وہ کہنے لگے کہ ہم نے اپنے اختیار سے تم سے وعدہ خلاف نہیں کیا۔ بلکہ ہم لوگوں کے زیوروں کا بوجھ اٹھائے ہوئے تھے۔ پھر ہم نے اس کو (آگ میں) ڈال دیا اور اسی طرح سامری نے ڈال دیا				
YusufAli	They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what the Samiri suggested."				
M.Khan	They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri suggested."				
Pickthal	They said: We broke not tryst with thee of our own will, but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed.				
Shakir	They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the Samiri suggest.				

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾

(of) a calf	عِجْلًا	For them	هُمْ	The he took out	فَأَخْرَجَ
A low (sound)	خُورٌ	It had	لَهُ	Body	جَسَدًا
(is) your god	إِلَهُكُمْ	This	هَذَا	Then they said	فَقَالُوا
But he has forgotten	فَنَسِيَ	(of) Moses	مُوسَىٰ	And the god	وَإِلَهُ

Translit	<i>Fa'akhraja Lahum 'Ijlāan Jasadāan Lahu Khuwārun Faqālū Hādhā 'Ilahukum Wa 'Ilahu Mūsá Fanasiya</i>				
AhmedAli	پھر ان کے لیے ایک بچھڑا نکال لایا ایک جسم جس میں گائے کی آواز تھی پھر کہا یہ تمہارا اور موسیٰ کا معبود ہے سو وہ بھول گیا ہے				
Jalandhry	تو اس نے ان کے لئے ایک بچھڑا بنا دیا (یعنی اس کا) قالب جس کی آواز گائے کی سی تھی۔ تو لوگ کہنے لگے کہ یہی تمہارا معبود ہے اور موسیٰ کا بھی معبود ہے۔ مگر وہ بھول گئے ہیں				
YusufAli	"Then he brought out (of the fire) before the (people) the image of a calf: it seemed to low: so they said: 'This is your god and the god, of Moses but (Moses) has forgotten!'"				
M.Khan	Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your ilāh (god), and the ilāh (god) of Mūsā (Moses), but [Mūsā (Moses)] has forgotten (his god)."				
Pickthal	Then he produced for them a calf, which gave forth a lowing sound. And they cried: This is your God and the God of Moses, but he hath forgotten.				
Shakir	So he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Musa, but he forgot.				

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أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

That not	أَلَّا	They see	يَرَوْنَ	Did then not	أَفَلَا
A word	قَوْلًا	To them	إِلَيْهِمْ	It could return	يَرْجِعُ
(for) them	هُمْ	It had power	يَمْلِكُ	Nor	وَلَا
profit	نَفْعًا	Nor	وَلَا	To harm	ضَرًّا

Translit	'Afalā Yarawna 'Allā Yarji`u 'Ilayhim Qawlāan Wa Lā Yamliku Lahum Ğarrāan Wa Lā Naf`āan
AhmedAli	کیا یہ وہ نہیں دیکھتے کہ وہ انہیں کسی بات کا جواب نہیں دیتا اور ان کے نقصان اور نفع کا بھی اسے اختیار نہیں
Jalandhry	کیا یہ لوگ نہیں دیکھتے کہ وہ ان کی کسی بات کا جواب نہیں دیتا۔ اور نہ ان کے نقصان اور نفع کا کچھ اختیار رکھتا ہے
YusufAli	Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?
M.Khan	Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?
Pickthal	See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use?
Shakir	What! could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ ۖ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

To them	هُمْ	Said	قَالَ	And indeed	وَلَقَدْ
O my people	يَا قَوْمِ	before	مِنْ قَبْلُ	Aaron	هَارُونُ
With it	بِهِ	You are being tried	فُتِنْتُمْ	Only	إِنَّمَا
(is) the Most Gracious (Allah)	الرَّحْمَنُ	Your Lord	رَبَّكُمْ	And verily	وَإِنَّ
My order	أَمْرِي	And obey	وَأَطِيعُوا	You so follow me	فَاتَّبِعُونِي

Translit	Wa Laqad Qāla Lahum Hārūnu Min Qablu Yā Qawmi 'Innamā Futintum Bihi Wa 'Inna Rabbakumu Ar-Raḥmānu Fa Attabi`ūnī Wa 'Aṭi`ū 'Amrī
AhmedAli	اور انہیں ہارون نے اس سے پہلے کہہ دیا تھا اے میری قوم اس سے تمہاری آزمائش کی گئی ہے اور بے شک تمہارا رب رحمان ہے سو میری پیروی کرو اور میرا حکم مانو
Jalandhry	اور ہارون نے ان سے پہلے ہی کہہ دیا تھا کہ لوگو اس سے صرف تمہاری آزمائش کی گئی ہے۔ اور تمہارا پروردگار تو خدا ہے تو میری پیروی کرو اور میرا حکم مانو
YusufAli	Aaron had already, before this said to them: "O my people! ye are being tested in this: for verily your Lord is (Allah) Most Gracious: so follow me and obey my command."
M.Khan	And Hārūn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."
Pickthal	And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your

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	Lord is the Beneficent, so follow me and obey my order.
Shakir	And certainly Haroun had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent Allah, therefore follow me and obey my order.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩١﴾

We will stop	نَبْرَحَ	Never	لَنْ	They said	قَالُوا
Until	حَتَّى	Worshipping	عَاكِفِينَ	On it	عَلَيْهِ
Moses	مُوسَى	To us	إِلَيْنَا	Returns	يَرْجِعَ

Translit	<i>Qālū Lan Nabraḥa `Alayhi `Ākifīna Ḥattā Yarji`a `Ilaynā Mūsā</i>
AhmedAli	کہا ہم برابر اسی پر جمے بیٹھے رہیں گے یہاں تک کہ موسیٰ ہمارے پاس لوٹ کر آئے
Jalandhry	وہ کہنے لگے کہ جب تک موسیٰ ہمارے پاس واپس نہ آئیں ہم تو اس کی پوجا پر قائم رہیں گے
YusufAli	They had said: "We will not abandon this cult, but we will devote ourselves to it until Moses returns to us.
M.Khan	They said: "We will not stop worshipping it (i.e. the calf), until Mûsa (Moses) returns to us."
Pickthal	They said: We shall by no means cease to be its votaries till Moses return unto us.
Shakir	They said: We will by no means cease to keep to its worship until Musa returns to us.

قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

What	مَا	O Aaron	يَا هَارُونُ	He (Moses) said	قَالَ
You saw them	رَأَيْتَهُمْ	When	إِذْ	Stopped you	مَنَعَكَ
				Going astray	ضَلُّوا

Translit	<i>Qāla Yā Hārūnu Mā Mana`aka `Idh Ra`aytahum Ḍallū</i>
AhmedAli	کہا اے ہارون تمہیں کس چیز نے روکا جب تم نے دیکھا تھا کہ وہ گمراہ ہو گئے ہیں
Jalandhry	(پھر موسیٰ نے ہارون سے) کہا کہ ہارون جب تم نے ان کو دیکھا تھا کہ گمراہ ہو رہے ہیں تو تم کو کس چیز نے روکا
YusufAli	(Moses) said: " O Aaron! what kept thee back, when thou sawest them going wrong
M.Khan	[Mûsa (Moses)] said: "O Hârûn (Aaron)! What prevented you when you saw them going astray;
Pickthal	He (Moses) said: O Aaron! What held thee back when thou didst see them gone astray,
Shakir	(Musa) said: O Haroun! what prevented you, when you saw them going astray,

أَلَا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾

Have you then disobeyed	أَفَعَصَيْتَ	You follow me	تَتَّبِعَنِ ۖ	That not	أَلَا
				My order	أَمْرِي

Translit	<i>'Allā Tattabi`anī 'Afa`aṣayta 'Amrī</i>
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AhmedAli	تو میرے پیچھے نہ آیا کیا تو نے بھی میری علم عدول کی
Jalandhry	(یعنی) اس بات سے کہ تم میرے پیچھے چلے آؤ۔ بھلا تم نے میرے علم کے خلاف (کیوں) کیا؟
YusufAli	"From following me? Didst thou then disobey my order?"
M.Khan	"That you followed me not (according to my advice to you)? Have you then disobeyed my order?"
Pickthal	That thou followedst me not? Hast thou then disobeyed my order?
Shakir	So that you did not follow me? Did you then disobey my order?

قَالَ يَا ابْنَ أُمِّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ
وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

Not	لَا	O son of my mother	يَا ابْنَ أُمِّ	He Aaron said	قَالَ
Nor	وَلَا	By my beard	بِلِحْيَتِي	You seize	تَأْخُذْ
Feared	خَشِيتُ	Verily I	إِنِّي	By my head	بِرَأْسِي ۖ
You have caused a division	فَرَّقْتَ	You should say	تَقُولَ	Lest	أَنْ
Of Israel	إِسْرَءِيلَ	Children	بَنِي	Between	بَيْنَ
My word	قَوْلِي	You respect	تَرْقُبْ	And nto	وَلَمْ

Translit	<i>Qāla Yabna'uumma Lā Ta'khudh Biliḥyatī Wa Lā Bira'sī 'Innī Khashītu 'An Taqūla Farraqta Bayna Banī 'Isrā'īla Wa Lam Tarqub Qawlī</i>
AhmedAli	کہا اے میری ماں کے بیٹے میری داڑھی اور سر نہ پکڑ بیشک میں ڈرا اس سے کہ تو کہے گا تو نے بنی اسرائیل میں پھوٹ ڈال دی اور میرے فیصلہ کا انتظار نہ کیا
Jalandhry	کہنے لگے کہ بھائی میری داڑھی اور سر (کے بالوں) کو نہ پکڑیے۔ میں تو اس سے ڈرا کہ آپ یہ نہ کہیں کہ تم نے بنی اسرائیل میں تفرقہ ڈال دیا اور میری بات کو ملحوظ نہ رکھا
YusufAli	(Aaron) replied: "O son of my mother! seize (me not) by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say `Thou hast caused a division among the Children of Israel, and thou didst not respect my word!'"
M.Khan	He [Hārūn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"
Pickthal	He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the Children of Israel, and hast not waited for my word.
Shakir	He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word.

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٥﴾

(is) your matter	خَطْبُكَ	Then what	فَمَا	He (Moses) said	قَالَ
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				O Samiri	يَا سَامِرِيُّ
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Translit	<i>Qāla Famā Khaṭbuka Yā Sāmīriyu</i>
AhmedAli	کہا اے سامری تیرا کیا معاملہ ہے
Jalandhry	پھر (سامری سے) کہنے لگے کہ سامری تیرا کیا حال ہے؟
YusufAli	(Moses) said: "What then is thy case O Samiri?"
M.Khan	[Mûsa (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why did you do so?)"
Pickthal	(Moses) said: And what hast thou to say, O Samiri?
Shakir	He said: What was then your object, O Samiri?

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي
نَفْسِي ﴿٩٦﴾

What	بِمَا	I saw	بَصُرْتُ	He (Samiri) said	قَالَ
(with it)	بِهِ	They saw	يَبْصُرُوا	Not	لَمْ
From	مِّنْ	A handful (of dust)	قَبْضَةً	So I seized or took	فَقَبَضْتُ
Then threw it	فَنَبَذْتُهَا	(of) the messenger (angel)	الرَّسُولِ	Hoof print	أَثَرِ
To me	لِي	Suggested	سَوَّلَتْ	And thus	وَكَذَلِكَ
				My innerself	نَفْسِي

Translit	<i>Qāla Baṣurtu Bimā Lam Yabṣurū Bihi Faqabaḍtu Qabḍatan Min 'Athari Ar-Rasūli Fanabadhtuhā Wa Kadhalika Sawwalat Lī Nafsī</i>
AhmedAli	کہا میں نے وہ چیز دیکھی تھی جو دوسروں نے نہ دیکھی پھر میں نے رسول کے نقش قدم کی ایک مٹھی مٹی میں لے کر ڈال دی اور میرے دل نے مجھے ایسی ہی بات سوچائی
Jalandhry	اس نے کہا کہ میں نے ایسی چیز دیکھی جو اوروں نے نہیں دیکھی تو میں نے فرشتے کے نقش پا سے (مٹی کی) ایک مٹھی بھر لی۔ پھر اس کو (پھڑکے کے قالب میں) ڈال دیا اور مجھے میرے جی نے (اس کام کو) اچھا بتایا
YusufAli	He replied: "I saw what they saw not: so I took a handful (of dust) from the footprint of the Messenger, and threw it (into the calf): thus did my soul suggest to me."
M.Khan	(Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibril's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."
Pickthal	He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me.
Shakir	He said: I saw (Jibreel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ ۖ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

Then verily	فَإِنَّ	Then go away	فَادْهَبْ	He (Moses) Said	قَالَ
The life	الْحَيَاةِ	(is) in	فِي	For you	لَكَ
Not	لَا	You will say	تَقُولَ	That	أَنْ
You have	لَكَ	And verily	وَإِنَّ	Touch	مِسَاسَ ۖ
That you will fail it	تُخْلَفَهُ ۖ	Not	لَنْ	A promise	مَوْعِدًا
Your god	إِلَهِكَ	At	إِلَى	And look	وَانْظُرْ
To it	عَلَيْهِ	You have been	ظَلْتَ	That which	الَّذِي
Then	ثُمَّ	Certainly we will burn it	لَنُحَرِّقَنَّهُ	Devoted	عَاكِفًا ۖ
The sea	الْيَمِّ	In	فِي	Certainly we will scatter it	لَنَنْسِفَنَّهُ
				In particles	نَسْفًا

Translit	<i>Qāla Fādh/hab Fa'inna Laka Fī Al-Ĥayāti 'An Taqūla Lā Misāsa Wa 'Inna Laka Maw'idāanLan Tukhlafahu Wa Anẓur 'Ilā 'Ilahika Al-Ladhī Żalta `Alayhi `Ākifāan LanuharriqannahuThumma Lanansifannahu Fī Al-Yammi Nasfāan</i>
AhmedAli	کہا بس چلا جا تیرے لیے زندگی میں یہ سزا ہے کہ تو کہے گا ہاتھ نہ لگانا اور تیرے لیے ایک وعدہ ہے جو تجھ سے ملنے والا نہیں اور تو اپنے معبود کو دیکھ جس پر تو جا بیٹھا تھا ہم اسے ضرور جلا دیں گے پھر اسے دریا میں بکھیر کر بہا دیں گے
Jalandhry	(موسیٰ نے) کہا جا تجھ کو دنیا کی زندگی میں یہ (سزا) ہے کہ کہتا رہے کہ مجھ کو ہاتھ نہ لگانا اور تیرے لئے ایک اور وعدہ ہے (یعنی عذاب کا) جو تجھ سے مل نہ سکے گا اور جس معبود (کی پوجا) پر تو (قائم و) معتمد تھا اس کو دیکھ۔ ہم اسے جلا دیں گے پھر اس (کی راکھ) کو اڑا کر دریا میں بکھیر دیں گے
YusufAli	(Moses) said: "Get thee gone! but thy (punishment) in this life will be that thou wilt say, 'Touch me not'; and moreover (for a future penalty) thou hast a promise that will not fail: now look at thy god, of whom thou hast become a devoted worshipper: we will certainly (melt) it in a blazing fire and scatter it broadcast in the sea!"
M.Khan	Mûsa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilāh (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."
Pickthal	(Moses) said: Then go! and lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break for thee. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea.
Shakir	He said: Begone then, surely for you it will be in this life to say, Touch (me) not; and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

(is) Allah	اللَّهُ	Your God	إِلَهُكُمْ	Only	إِنَّمَا
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God	إِلَٰهَ	(there is) no	لَا	Who	الَّذِي
He comprehends	وَسِعَ	He	هُوَ َّ	But	إِلَّا
In knowledge	عِلْمًا	Thing	شَيْءٍ	Every	كُلِّ

Translit	'Innamā 'Ilāhukumu Allāhu Al-Ladhī Lā 'Ilāha 'Illā Huwa Wasi`a Kulla Shay'in 'Ilmāan				
AhmedAli	تمہارا معبود ہی اللہ ہے جس کے سوا کوئی معبود نہیں اس کے علم میں سب چیز ساگنی ہے				
Jalandhry	تمہارا معبود خدا ہی ہے جس کے سوا کوئی معبود نہیں۔ اس کا علم ہر چیز پر محیط ہے				
YusufAli	But the God of you all is the Allah: there is no god but He: all things He comprehends in His knowledge.				
M.Khan	Your Ilāh (God) is only Allāh, (the One) Lā ilāha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things.				
Pickthal	Your God is only Allah, than Whom there is no other God. He embraceth all things in His knowledge.				
Shakir	Your Allah is only Allah, there is no god but He; He comprehends all things in (His) knowledge.				

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٩٩﴾

To you	عَلَيْكَ	We relate	نَقُصُّ	Thus	كَذَٰلِكَ
(of) what	مَا	Information	أَنْبَاءِ	(from) some	مِنْ
We have given you	آتَيْنَاكَ	And indeed	وَقَدْ	Happened before	قَدْ سَبَقَ َّ
A Reminder (the Quran)	ذِكْرًا	Us	لَدُنَّا	From	مِنْ

Translit	Kadhālika Naquṣṣu `Alayka Min 'Anbā'i Mā Qad Sabaqa Wa Qad `Ātaynāka Min LadunnāDhikrāan				
AhmedAli	ہم اسی طرح سے تجھے گزشتہ لوگوں کی کچھ خبریں سناتے ہیں اور ہم نے تجھے اپنے ہاں سے ایک نصیحت نامہ دیا ہے				
Jalandhry	اس طرح پر ہم تم سے وہ حالات بیان کرتے ہیں جو گزر چکے ہیں۔ اور ہم نے تمہیں اپنے پاس سے نصیحت (کی کتاب) عطا فرمائی ہے				
YusufAli	Thus do We relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence.				
M.Khan	Thus We relate to you (O Muhammad SAW) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ān).				
Pickthal	Thus relate We unto thee (Muhammad) some tidings of that which happened of old, and We have given thee from Our presence a Reminder.				
Shakir	Thus do We relate to you (some) of the news of what has gone before; and indeed We have given to you a Reminder from Ourselves.				

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٠٠﴾

From it	عَنْهُ	Turned away	أَعْرَضَ	Whoever	مَنْ
(on) Day	يَوْمَ	Will bear	يَحْمِلُ	Then eerily he	فَإِنَّهُ
		A burden	وِزْرًا	(of) Resurrection	الْقِيَامَةِ

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Translit	<i>Man 'A`raḍa `Anhu Fa'innahu Yahmilu Yawma Al-Qiyāmati Wizrāan</i>
AhmedAli	جس نے اس سے منہ پھیرا سو وہ قیامت کے دن بوجھ اٹھائے گا
Jalandhry	جو شخص اس سے منہ پھیرے گا وہ قیامت کے دن (گناہ کا) بوجھ اٹھائے گا
YusufAli	If any do turn away therefrom, verily they will bear a burden on the Day of Judgement;
M.Khan	Whoever turns away from it (this Qur'ān i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,
Pickthal	Whoso turneth away from it, he verily will bear a burden on the Day of Resurrection,
Shakir	Whoever turns aside from it, he shall surely bear a burden on the day of resurrection

خَالِدِينَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿101﴾

And evil will be	وَسَاءَ	In that	فِيهِ ۖ	They will abide	خَالِدِينَ
(of) Resurrection	الْقِيَامَةِ	(on) Day	يَوْمَ	For them	لَهُمْ
				load	حِمْلًا

Translit	<i>Khālīdīna Fīhi Wa Sā'a Lahum Yawma Al-Qiyāmati Ĥimlāan</i>
AhmedAli	اس میں ہمیشہ رہیں گے اور ان کے لیے قیامت کے دن برا بوجھ ہوگا
Jalandhry	(ایسے لوگ) ہمیشہ اس (عذاب) میں (بتلا) رہیں گے اور یہ بوجھ قیامت کے روز ان کے لئے برا ہے
YusufAli	They will abide in this (state): and grievous will the burden be to them on that Day—
M.Khan	They will abide in that (state in the Fire of Hell),— and evil indeed will it be that load for them on the Day of Resurrection;
Pickthal	Abiding under it - an evil burden for them on the Day of Resurrection,
Shakir	Abiding in this (state), and evil will it be for them to bear on the day of resurrection;

يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿102﴾

	فِي	Will be blown in	يُنْفَخُ	The Day (when)	يَوْمَ
The criminals	الْمُجْرِمِينَ	And We shall gather	وَنَحْشُرُ	The Trumpet	الصُّورِ ۚ
		Blue or blind-eyed	زُرْقًا	That day	يَوْمَئِذٍ

Translit	<i>Yawma Yunfakhu Fī Aṣ-Ṣūri Wa Naḥshuru Al-Mujrimīna Yawma'idhin Zurqāan</i>
AhmedAli	جس دن صور میں پھونکا جائے گا اور ہم اس دن مجرموں کو نیلی آنکھوں والے کر کے جمع کر دیں گے
Jalandhry	جس روز صور پھونکا جائے گا اور ہم گنہگاروں کو اکھٹا کریں گے اور ان کی آنکھیں نیلی نیلی ہوں گی
YusufAli	The Day when the Trumpet will be sounded: that Day, We shall gather the sinful,— blear-eyed (with terror)
M.Khan	The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimūn (criminals, polytheists, sinners, disbelievers in the Oneness of Allāh) blue or blind eyed with thirst.

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Sura # 20 – 135 Verses - Makkah

سورة طه

Pickthal	The day when the Trumpet is blown. On that day we assemble the guilty white-eyed (with terror),
Shakir	On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿103﴾

Not	إِنْ	Among themselves	بَيْنَهُمْ	They will speak in whispers	يَتَخَفَتُونَ
Ten (days)	عَشْرًا	Except	إِلَّا	You stayed	لَبِثْتُمْ

Translit	<i>Yatakhāfatūna Baynahum 'In Labithtum 'Illā `Ashrāan</i>
AhmedAli	چکے چکے آپس میں باتیں کرتے ہوں گے کہ تم صرف دس دن ٹھیرے ہو
Jalandhry	(تو) وہ آپس میں آہستہ آہستہ کہیں گے کہ تم (دنیا میں) صرف دس ہی دن رہے ہو
YusufAli	In whispers will they consult each other: "Ye tarried not longer than ten (Days)";
M.Khan	In whispers will they speak in a very low voice to each other (saying): "You stayed not longer than ten (days)."
Pickthal	Murmuring among themselves: Ye have tarried but ten (days).
Shakir	They shall consult together secretly: You did tarry but ten (centuries).

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿104﴾

What	بِمَا	Know very well	أَعْلَمُ	We	نَحْنُ
Will say	يَقُولُ	When	إِذْ	They will say	يَقُولُونَ
Not	إِنْ	In knowledge and wisdom	طَرِيقَةً	Best of them	أَمْثَلُهُمْ
A day	يَوْمًا	Except	إِلَّا	You stayed	لَبِثْتُمْ

Translit	<i>Nahnū 'A`lamu Bimā Yaqūlūna 'Idh Yaqūlu 'Amthaluhum Ṭarīqatan 'In Labithtum 'Illā Yawmāan</i>
AhmedAli	ہم خوب جان لیں گے، تو کچھ وہ کہیں گے جب ان میں سے بڑا سمجھدار کہے گا کہ تم صرف ایک ہی دن ٹھہرے ہو
Jalandhry	جو باتیں یہ کریں گے ہم خوب جانتے ہیں۔ اس وقت ان میں سب سے اچھی راہ والا (یعنی عاقل و ہوشمند) کہے گا کہ (نہیں بلکہ) صرف ایک ہی روز ٹھہرے ہو
YusufAli	We know best what they will say, when their leader most eminent in Conduct will say: "Ye tarried not longer than a day!"
M.Khan	We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"
Pickthal	We are best aware of what they utter when their best in conduct say: Ye have tarried but a day.
Shakir	We know best what they say, when the fairest of them in course would say: You tarried but a day.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿105﴾

The mountains	الْجِبَالِ	About/regarding	عَنِ	And they ask you	وَيَسْأَلُونَكَ
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سورة طه

My Lord	رَبِّي	Will blast them	يَنْسِفُهَا	They you say	فَقُلْ
				As particles of dust	نَسْفًا

Translit	<i>Wa Yas'alūnaka `Ani Al-Jibālī Faqul Yansifuhā Rabbī Nasfāan</i>				
AhmedAli	اور تجھ سے پہاڑوں کا حال پوچھتے ہیں سو کہ دے میرا رب انہیں بالکل اڑا دے گا				
Jalandhry	اور تم سے پہاڑوں کے بارے میں دریافت کرتے ہیں۔ کہہ دو کہ خدا ان کو اڑا کر بکھیر دے گا				
YusufAli	They ask thee concerning the Mountains: say "My Lord will uproot them and scatter them as dust;"				
M.Khan	And they ask you concerning the mountains, say;"My Lord will blast them and scatter them as particles of dust.				
Pickthal	They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust.				
Shakir	And they ask you about the mountains. Say: My Lord will carry them away from the roots.				

﴿106﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا

smooth	صَفْصَفًا	As a level	قَاعًا	Then He shall leave it	فَيَذَرُهَا
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Translit	<i>Fayadharuhā Qā`āan Ṣafṣafāan</i>				
AhmedAli	پھر زمین کو پٹیل میدان کر کے چھوڑے گا				
Jalandhry	اور زمین کو ہموار میدان کر چھوڑے گا				
YusufAli	"He will leave them as plains smooth and level;"				
M.Khan	"Then He shall leave them as a level smooth plain.				
Pickthal	And leave it as an empty plain,				
Shakir	Then leave it a plain, smooth level				

﴿107﴾ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا

Therein	فِيهَا	You will see	تَرَىٰ	Not	لَا
curve	أَمْتًا	Nor	وَلَا	Any crookedness	عِوَجًا

Translit	<i>Lā Tarā Fīhā `Iwajāan Wa Lā `Amtāan</i>				
AhmedAli	تو اس میں کجی اور ٹیلا نہیں دیکھے گا				
Jalandhry	جس میں نہ تم کجی (اور پستی) دیکھو گے نہ ٹیلا (اور بلندی)				
YusufAli	Nothing crooked or curved wilt thou see in their place."				
M.Khan	"You will see therein nothing crooked or curved."				
Pickthal	Wherein thou seest neither curve nor ruggedness.				
Shakir	You shall not see therein any crookedness or unevenness.				

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

﴿108﴾

Caller	الدَّاعِيَ	They (people) shall follow	يَتَّبِعُونَ	On that Day	يَوْمَئِذٍ
For him	لَهُ ۖ	Crookedness	عِوَجَ	(there is) no	لَا
For the Most Gracious	لِلرَّحْمَنِ	Voices	الْأَصْوَاتُ	And will be humbled	وَخَشَعَتِ
But	إِلَّا	You shall hear	تَسْمَعُ	So nothing	فَلَا
				A whisper	هَمْسًا

Translit	Yawma'idhin Yattabi`una Ad-Dā`i Lā `Iwaja Lahu Wa Khasha`ati Al-'Aṣwātu Lilrrahmani Falā Tasma`u 'Illā Hamsān
AhmedAli	اس دن پکارنے والے کا اتباع کریں گے اس میں کوئی کجی نہیں ہوگی اور رحمان کے ڈر سے آوازیں دب جائیں گی پھر تو پاؤں کی آہٹ کے سوا کچھ نہیں سنے گا
Jalandhry	اس روز لوگ ایک پکارنے والے کے پیچھے چلیں گے اور اس کی پیروی سے انحراف نہ کر سکیں گے اور خدا کے سامنے آوازیں پست ہو جائیں گی تو تم آواز نخی کے سوا کوئی آواز نہ سنو گے
YusufAli	On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).
M.Khan	On that Day mankind will follow strictly (the voice of) Allāh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear but the low voice of their footsteps
Pickthal	On that day they follow the summoner who deceiveth not, and voices are hushed for the Beneficent, and thou hearest but a faint murmur.
Shakir	On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent Allah so that you shall not hear aught but a soft sound.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿109﴾

Shall avail	تَنْفَعُ	Not	لَا	On that Day	يَوْمَئِذٍ
The one	مَنْ	Except	إِلَّا	Intercession	الشَّفَاعَةُ
The Most Gracious (Allah)	الرَّحْمَنُ	To him	لَهُ	Gave permission	أَذِنَ
A word	قَوْلًا	For him	لَهُ	And He approved	وَرَضِيَ

Translit	Yawma'idhin Lā Tanfa`u Ash-Shafā`atu 'Illā Man 'Adhina Lahu Ar-Raḥmānu Wa Radiya Lahu Qawlān
AhmedAli	اس دن سفارش کام نہیں آئے گی مگر جسے رحمان نے اجازت دی اور اس کی بات پسند کی
Jalandhry	اس روز (کسی کی) سفارش کچھ فائدہ نہ دے گی مگر اس شخص کی جسے خدا اجازت دے اور اس کی بات کو پسند فرمائے

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YusufAli	On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.
M.Khan	On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him.
Pickthal	On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth.
Shakir	On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿110﴾

(is) before them (between their hands)	بَيْنَ أَيْدِيهِمْ	What	مَا	He (Allah) knows	يَعْلَمُ
And not	وَلَا	(is) behind them	خَلْفَهُمْ	And what	وَمَا
knowledge	عِلْمًا	Its	بِهِ	They will compass	يُحِيطُونَ

Translit	Ya `lamu Mā Bayna `Aydihim Wa Mā Khalfahum Wa Lā Yuhīṭūna Bihi `Ilmāan
AhmedAli	وہ جانتا ہے جو کچھ ان کے آگے اور پیچھے ہے اور ان کا علم اسے احاطہ نہیں کر سکتا
Jalandhry	جو کچھ ان کے آگے ہے اور کچھ ان کے پیچھے ہے وہ اس کو جانتا ہے اور وہ (اپنے) علم سے ندا (کے علم) پر احاطہ نہیں کر سکتے
YusufAli	He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge.
M.Khan	He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), but they will never compass anything of His Knowledge.
Pickthal	He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.
Shakir	He knows what is before them and what is behind them, while they do not comprehend it in knowledge.

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿111﴾

Before the Ever-Living	لِلْحَيِّ	Faces	الْوُجُوهُ	And shall be humbled	وَعَنْتِ
Will be disappointed	خَابَ	While indeed	وَقَدْ	The Self-subsisting	الْقَيُّومِ ۖ
A burden of wrong-doing	ظُلْمًا	Carried	حَمَلَ	He who	مَنْ

Translit	Wa `Anati Al-Wujūhu Lilḥayyi Al-Qayyūmi Wa Qad Khāba Man Ḥamala Ḍulmāan
AhmedAli	اور سب منہ جی و قیوم کے سامنے جھک جائیں گے اور تحقیق نامراد ہوا جس نے ظلم کا بوجھ اٹھایا
Jalandhry	اور اس زندہ وقائم کے روبرو منہ نیچے ہو جائیں گے۔ اور جس نے ظلم کا بوجھ اٹھایا وہ نامراد رہا
YusufAli	(All) faces shall be humbled before (Him)— the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).
M.Khan	And (all) faces shall be humbled before (Allâh), the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day).
Pickthal	And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that Day).

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Shakir	And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure.
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وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿112﴾

(from)	مِنْ	Works	يَعْمَلُ	And who	وَمَنْ
(is) a believer	مُؤْمِنٌ	And he	وَهُوَ	Righteous deeds	الصَّالِحَاتِ
Wrong/injustice	ظُلْمًا	He will fear	يَخَافُ	Then not	فَلَا
		Curtailment	هَضْمًا	Nor	وَلَا

Translit	Wa Man Ya`mal Mina Aş-Şālihāti Wa Huwa Mu'uminun Falā Yakhāfu Ṣulmāan Wa Lā Haḍmāan
AhmedAli	اور جو نیک کام کرے گا اور وہ مومن بھی ہو تو اسے ظلم اور حق تلفی کا کوئی خوف نہیں ہوگا
Jalandhry	اور جو نیک کام کرے گا اور مومن بھی ہوگا تو اس کو نہ ظلم کا خوف ہوگا اور نہ نقصان کا
YusufAli	But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment (of what is his due).
M.Khan	And he who works deeds of righteousness, while he is a believer (in Islāmic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward).
Pickthal	And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage).
Shakir	And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due.

وَكَذَلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

﴿113﴾

As a Quran	قُرْآنًا	We have sent it down	أَنزَلْنَاهُ	And thus	وَكَذَلِكَ
Therein	فِيهِ	And have explained in detail	وَصَرَّفْنَا	In Arabic	عَرَبِيًّا
That they may	لَعَلَّهُمْ	The threats or warnings	الْوَعِيدِ	(from) of	مِنْ
May generate	يُحْدِثُ	Or	أَوْ	Fear Allah	يَتَّقُونَ
		Admonition / lesson	ذِكْرًا	In them	لَهُمْ

Translit	Wa Kadhalika 'Anzalnāhu Qur'ānān `Arabīyāan Wa Ṣarrafnā Fīhi Mina Al-Wa`īdi La`allahum Yattaqūna 'Aw Yuhdithu Lahum Dhikrāan
AhmedAli	اور اسی طرح ہم نے اسے عربی قرآن نازل کیا ہے اور ہم نے اس میں طرح طرح سے ڈرانے کی باتیں سنائیں تاکہ وہ ڈریں یا ان میں سمجھیدا کر دے
Jalandhry	اور ہم نے اس کو اسی طرح کا قرآن عربی نازل کیا ہے اور اس میں طرح طرح کے ڈراوے بیان کر دیئے ہیں تاکہ لوگ پرہیزگار بنیں یا خدا ان کے لئے نصیحت پیدا کر دے
YusufAli	Thus have we sent this down— Arabic Qur'an and explained therein in detail some of the warnings, in order

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	that they may fear Allah, or that it may cause their remembrance (of Him).
M.Khan	And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).
Pickthal	Thus we have revealed it as a Lecture in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed.
Shakir	And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

The King	الْمَلِكُ	Allah	اللَّهُ	Then high above is	فَتَعَالَى
Be in haste	تَعْجَلْ	And not	وَلَا	True	الْحَقُّ ۚ
That	أَنْ	Before	مِنْ قَبْلِ	With the Quran	بِالْقُرْآنِ
Its revelation	وَحْيُهُ ۚ	To you	إِلَيْكَ	Is completed	يُقْضَىٰ
Increase me	زِدْنِي	My Lord	رَبِّ	And you say	وَقُلْ
				In knowledge	عِلْمًا

Translit	<i>Fata`ālā Allāhu Al-Maliku Al-Ḥaqqu Wa Lā Ta`jal Bil-Qur'āni Min Qabli 'An Yuqḍā 'Tlayka Wahyuhu Wa Qul Rabbi Zidnī 'Ilmān</i>
AhmedAli	سواللہ بادشاہ حقیقی بلند مرتبہ والا ہے اور تو قرآن کے لینے میں جلدی نہ کر جب تک اس کا اترنا پورا نہ ہو جائے اور کہ اے میرے رب مجھے اور زیادہ علم دے
Jalandhry	تو خدا جو سچا بادشاہ ہے عالی قدر ہے۔ اور قرآن کی وحی جو تمہاری طرف بھیجی جاتی ہے اس کے پورا ہونے سے پہلے قرآن کے (پڑھنے کے) لئے جلدی نہ کیا کرو اور دعا کرو کہ میرے پروردگار مجھے اور زیادہ علم دے
YusufAli	High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say "O my Lord! increase me in knowledge."
M.Khan	Then High above all be Allâh, the True King. And be not in haste (O Muhammad SAW) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."
Pickthal	Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'an ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge.
Shakir	Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord ! increase me in knowledge.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

(to) with	إِلَىٰ	We made a covenant	عَهِدْنَا	And indeed	وَلَقَدْ
Then he forget	فَنَسِيَ	before	مِنْ قَبْلِ	Adam	آدَمَ
(for) in him	لَهُ	We found	بَجَدْ	And not	وَلَمْ

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Sura # 20 – 135 Verses - Makkah

سورة طه

				Firm will-power	عَزَمًا
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Translit	Wa Laqad `Ahidnā `Ilā `Ādama Min Qablu Fanasiya Wa Lam Najid Lahu `Azmāan				
AhmedAli	اور ہم نے اس سے پہلے آدم سے بھی عہد لیا تھا پھر وہ بھول گیا اور ہم نے اس میں پختگی نہ پائی				
Jalandhry	اور ہم نے پہلے آدم سے عہد لیا تھا مگر وہ (اسے) بھول گئے اور ہم نے ان میں صبر و ثبات نہ دیکھا				
YusufAli	We had already beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.				
M.Khan	And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.				
Pickthal	And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him.				
Shakir	And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.				

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿116﴾

To the angels	لِلْمَلَائِكَةِ	We said	قُلْنَا	And when	وَإِذْ
They prostrated	فَسَجَدُوا	To Adam	لِآدَمَ	Prostrate yourselves	اسْجُدُوا
Who refused	أَبَى	Satan/Iblis	إِبْلِيسَ	Except	إِلَّا

Translit	Wa 'Idh Qulnā Lilmalā'ikati Asjudū Li'dama Fasajadū 'Illā 'Iblīsa 'Abā				
AhmedAli	اور جب ہم نے فرشتوں سے کہا کہ آدم کو سجدہ کرو تو سوائے ابلیس کے سب نے سجدہ کیا اس نے انکار کیا				
Jalandhry	اور جب ہم نے فرشتوں سے کہا کہ آدم کے آگے سجدہ کرو تو سب سجدے میں گر پڑے مگر ابلیس نے انکار کیا				
YusufAli	When We said to the angels, "Prostrate yourselves to Adam" they prostrated themselves, but not Iblis: he refused.				
M.Khan	And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except Iblīs (Satan), who refused.				
Pickthal	And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblis; he refused.				
Shakir	And when We said to the angels: Make obeisance to Adam, they made obeisance, but Iblis (did it not); he refused.				

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿117﴾

Verily	إِنَّ	O Adam	يَا آدَمُ	Then We said	فَقُلْنَا
To you	لَكَ	(is) an enemy	عَدُوٌّ	This	هَذَا
Let him expel you both	يُخْرِجَنَّكَمَا	So not	فَلَا	And to your wife	وَلِزَوْجِكَ
So that you be distressed	فَتَشْقَى	Paradise	الْجَنَّةِ	From	مِنْ

Translit	Faqlnā Yā `Ādamu 'Inna Hādhā `Adūwun Laka Wa Lizawjika Falā Yukhrijannakumā MinaAl-Jannati Fatashqā				
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سورة طه

AhmedAli	پھر ہم نے کہا اے آدم بے شک یہ تیرا اور تیری بیوی کا دشمن ہے سو تمہیں جنت سے نہ نکلوا دے پھر تو تکلیف میں پڑ جائے
Jalandhry	ہم نے فرمایا کہ آدم یہ تمہارا اور تمہاری بیوی کا دشمن ہے تو یہ کہیں تم دونوں کو بہشت سے نکلوا نہ دے۔ پھر تم تکلیف میں پڑ جاؤ
YusufAli	Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden so that thou art landed in misery.
M.Khan	Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.
Pickthal	Therefor we said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil.
Shakir	So We said: O Adam! This is an enemy to you and to your wife; therefore let him not drive you both forth from the garden so that you should be unhappy;

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿118﴾

That never	أَلَّا	For you (is a promise from Us)	لَكَ	Verily	إِنَّ
Nor	وَلَا	Therein	فِيهَا	You will be hungry	تَجُوعَ
				You will be naked	تَعْرَىٰ

Translit	'Inna Laka 'Allā Tajū`a Fīhā Wa Lā Ta`rá
AhmedAli	بے شک تو اس میں بھوکا اور نہنگا نہیں ہوگا
Jalandhry	یہاں تم کو یہ (آسائش) ہوگی کہ نہ بھوکے رہو نہ نہنگے
YusufAli	"There is therein (enough provision) for thee not to go hungry nor to go naked"
M.Khan	Verily, you have (a promise from Us) that you will never be hungry therein nor naked.
Pickthal	It is (vouchsafed) unto thee that thou hungerest not therein nor art naked,
Shakir	Surely it is (ordained) for you that you shall not be hungry therein nor bare of clothing;

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿119﴾

You shall suffer from thirst	تَظْمَأُ	Not	لَا	And that you	وَأَنَّكَ
You shall suffer from the sun	تَصْحَىٰ	Nor	وَلَا	Therein	فِيهَا

Translit	Wa 'Annaka Lā Taẓma'u Fīhā Wa Lā Taḥḥá
AhmedAli	اور بے شک تو اس میں نہ پیاسا ہوگا اور نہ تجھے دھوپ لگے گی
Jalandhry	اور یہ کہ نہ پیاسے رہو اور نہ دھوپ کھاؤ
YusufAli	"Nor to suffer from thirst nor from the sun's heat."
M.Khan	And you (will) suffer not from thirst therein nor from the sun's heat.
Pickthal	And that thou thirstest not therein nor art exposed to the sun's heat.
Shakir	And that you shall not be thirsty therein nor shall you feel the heat of the sun.

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ﴿120﴾

Satan	الشَّيْطَانُ	To him	إِلَيْهِ	Then whispered	فَوَسْوَسَ
Adam	آدَمُ	O	يَا	He said	قَالَ
(on) to	عَلَى	I lead you	أَدُلُّكَ	Shall	هَلْ
And (to) a kingdom	وَمُلْكٍ	(of) Eternity	الْخُلْدِ	Tree	شَجَرَةِ
		That will waste away	يَبْلَى	Not	لَا

Translit	Fawaswasa 'Ilayhi Ash-Shaytānu Qāla Yā 'Ādamu Hal 'Adulluka 'Alā Shajarati Al-Khuldi Wa Mulkin Lā Yablā				
AhmedAli	پھر شیطان نے اس کے دل میں خیال ڈالا کہ اے آدم کیا میں تجھے ہمیشگی کا درخت بتاؤں اور ایسی بادشاہی جس میں ضعت نہ آئے				
Jalandhry	تو شیطان نے ان کے دل میں وسوسہ ڈالا۔ (اور) کہا کہ آدم بھلا میں تم کو (ایسا) درخت بتاؤں (جو) ہمیشہ کی زندگی کا (ثمرہ دے) اور (ایسی) بادشاہت کہ کبھی زائل نہ ہو				
YusufAli	But Satan whispered evil to him: he said "O Adam! shall I lead thee to Tree of Eternity and to a kingdom that never decays?"				
M.Khan	Then Shaitān (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"				
Pickthal	But the Devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away?				
Shakir	But the Shaitan made an evil suggestion to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?				

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ وَعَصَى آدَمُ رَبَّهُ

فَعَوَّى ﴿121﴾

So appeared	فَبَدَتَ	From that	مِنْهَا	Then they both ate	فَأَكَلَا
And they began	وَطَفِقَا	Their private parts	سَوْآتُهُمَا	To them	لَهُمَا
(from) which	مِنْ	On themselves	عَلَيْهِمَا	Stick	يَخْصِفَانِ
And disobeyed	وَعَصَى	(of) the garden	الْجَنَّةِ ۖ	Leaves	وَرَقِ
So he went astray	فَعَوَّى	His Lord	رَبَّهُ	Adam	آدَمُ

Translit	Fa'akalā Minhā Fabadat Lahumā Saw'ātuhumā Wa Ṭafiqā Yakhṣifāni `Alayhimā Min WaraqiAl-Jannati Wa `Aṣā 'Ādamu Rabbahu Faḡhawá				
AhmedAli	پھر دونوں نے اس درخت سے کھایا تب ان پر ان کی برہنگی ظاہر ہو گئی اور اپنے اوپر جنت کے پتے چکانے لگے اور آدم نے اپنے رب کی نافرمانی کی پھر بھٹک گیا				
Jalandhry	تو دونوں نے اس درخت کا پھل کھا لیا تو ان پر ان کی شرمگاہیں ظاہر ہو گئیں اور وہ اپنے (بدنوں) پر بہشت کے پتے چکانے لگے۔ اور آدم نے اپنے				

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	پرو دگار کے حکم خلاف کیا تو (وہ اپنے مطلوب سے) بے راہ ہو گئے
YusufAli	In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.
M.Khan	Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray
Pickthal	Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.
Shakir	Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil (to him).

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

His Lord	رَبُّهُ	Chose him	اجْتَبَاهُ	Then	ثُمَّ
And gave him guidance	وَهَدَىٰ	To him	عَلَيْهِ	Then he turned with forgiveness	فَتَابَ

Translit	Thumma Ajtabāhu Rabbuhu Fatāba `Alayhi Wa Hadā
AhmedAli	پھر اس کے رب نے اسے سرفراز کیا پھر اس کی توبہ قبول کی اور راہ دکھائی
Jalandhry	پھر ان کے پرو دگار نے ان کو نوازا تو ان پر مہربانی سے توجہ فرمائی اور سیدھی راہ بتائی
YusufAli	But his Lord chose him (for His Grace): He turned to him, and gave him guidance.
M.Khan	Then his Lord chose him, and turned to him with forgiveness, and gave him guidance
Pickthal	Then his Lord chose him, and relented toward him, and guided him.
Shakir	Then his Lord chose him, so He turned to him and guided (him).

قَالَ اهْبِطَا مِنْهَا جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فِيمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

Herefrom	مِنْهَا	Get down you both	اهْبِطَا	He (Allah) said	قَالَ
To some others	لِبَعْضٍ	Some of you	بَعْضُكُمْ	Together	جَمِيعًا ۖ
Comes to you	يَأْتِيَنَّكُمْ	Then if	فِيمَا	(are) an enemy	عَدُوٌّ ۖ
Then whoever	فَمَنِ	Guidance	هُدًى	From Me	مِنِّي
Neither	فَلَا	My Guidance	هُدَايَ	Followed	اتَّبَعَ
He shall fall into distress	يَشْقَىٰ	Nor	وَلَا	He shall go astray	يَضِلُّ

Translit	Qāla Ahbiṭā Minhā Jamī`āan Ba`ḍukum Liba`ḍin `Adūwun Fa`immā Ya'tiyannakum Minnī Hudāan Famani Attaba`a Hudāya Falā Yaḍillu Wa Lā Yashqā
AhmedAli	فرمایا تم دونوں یہاں سے نکل جاؤ تم میں سے ایک دوسرے کا دشمن ہے پھر اگر تمہیں میری طرف سے ہدایت پہنچے پھر جو میری ہدایت پر چلے گا تو گمراہ نہیں ہو گا اور نہ تکلیف اٹھائے گا

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Jalandhry	فرمایا کہ تم دونوں یہاں سے نیچے اتر جاؤ۔ تم میں بعض بعض کے دشمن (ہوں گے) پھر اگر میری طرف سے تمہارے پاس ہدایت آئے تو جو شخص میری ہدایت کی پیروی کرے گا وہ نہ گمراہ ہوگا اور نہ تکلیف میں پڑے گا
Yusuf Ali	He said: "Get ye down both of you— all together from the Garden, with enmity one to another; but if, as is sure there comes to you guidance from Me, whosoever follows My guidance, will not lose his way nor fall into misery.
M.Khan	He (Allâh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.
Pickthal	He said: Go down hence, both of you, one of you a foe unto the other. But if there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.
Shakir	He said: Get forth you two therefrom, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿124﴾

From	عَنْ	Turns away	أَعْرَضَ	And whosoever	وَمَنْ
For him	لَهُ	Then verily	فَإِنَّ	My remembrance	ذِكْرِي
And We shall raise him up	وَنَحْشُرُهُ	(of) hardship	ضَنْكًا	(is) a life	مَعِيشَةً
blind	أَعْمَى	(of) resurrection	الْقِيَامَةِ	(on) day	يَوْمَ

Translit	Wa Man 'A`rada `An Dhikrī Fa'inna Lahu Ma`īshatan Ḍankāan Wa Nahshuruhu Yawma Al-Qiyāmati 'A`má
Ahmed Ali	اور جو میرے ذکر سے منہ پھیرے گا تو اس کی زندگی بھی تنگ ہوگی اور اسے قیامت کے دن اندھا کر کے اٹھائیں گے
Jalandhry	اور جو میری نصیحت سے منہ پھیرے گا اس کی زندگی تنگ ہو جائے گی اور قیامت کو ہم اسے اندھا کر کے اٹھائیں گے
Yusuf Ali	"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."
M.Khan	"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."
Pickthal	But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.
Shakir	And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind.

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿125﴾

Why	لِمَ	O my Lord	رَبِّ	He will say	قَالَ
And indeed	وَقَدْ	Blind	أَعْمَى	You raised me up	حَشَرْتَنِي
		sight	بَصِيرًا	I had	كُنْتُ

Translit	Qāla Rabbi Lima Ḥashartanī 'A`má Wa Qad Kuntu Baṣīrāan
Ahmed Ali	کہے گا اے میرے رب تو نے مجھے اندھا کر کے کیوں اٹھایا حالانکہ میں بینا تھا

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Jalandhry	وہ کہے گا میرے پروردگار تو نے مجھے اندھا کر کے کیوں اٹھایا میں تو دیکھتا بھالتا تھا
YusufAli	He will say: "O my Lord! why hast thou, raised me up blind, while I had sight (before)?"
M.Khan	He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."
Pickthal	He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see?
Shakir	He shall say: My Lord! why hast Thou raised me blind and I was a seeing one indeed?

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿126﴾

Came unto you	أَتَتْكَ	Like this	كَذَلِكَ	He (Allah) will say	قَالَ
And so	وَكَذَلِكَ	But you forgot them	فَنَسِيتَهَا ۖ	Our Signs	آيَاتُنَا
		You will be neglected	تُنْسَى	This Day	الْيَوْمَ

Translit	<i>Qāla Kadhālika 'Atatka 'Āyātunā Fanasītahā Wa Kadhalika Al-Yawma Tunsā</i>
AhmedAli	فرمائے گا اسی طرح تیرے پاس ہماری آیتیں پہنچی تھیں پھر تو نے انھیں بھلا دیا تھا اور اسی طرح آج تو بھی بھلایا گیا ہے
Jalandhry	خدا فرمائے گا کہ ایسا ہی (پا پیئے تھا) تیرے پاس میری آیتیں آئیں تو تو نے ان کو بھلا دیا۔ اسی طرح آج ہم تجھ کو بھلا دیں گے
YusufAli	(Allah) will say: "Thus didst thou, when Our Signs came unto thee, disregard them: so wilt thou, this day be disregarded.
M.Khan	(Allāh) will say: "Like this, Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allāh's Mercy)."
Pickthal	He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day.
Shakir	He will say: Even so, Our communications came to you but you neglected them; even thus shall you be forsaken this day.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿127﴾

Him who	مَنْ	We requite	نَجْزِي	And thus	وَكَذَلِكَ
Believes	يُؤْمِنُ	And not	وَلَمْ	Transgresses	أَسْرَفَ
And surely torment	وَلَعَذَابُ	(of) his Lord	رَبِّهِ ۖ	In the Signs	بِآيَاتِ
And more lasting	وَأَبْقَى	(is) more severe	أَشَدُّ	(of) the Hereafter	الْآخِرَةِ

Translit	<i>Wa Kadhalika Najzī Man 'Asrafa Wa Lam Yu'umin Bi'āyāti Rabbihi Wa La`adhābu Al-'Ākhirati 'Ashaddu Wa 'Abqā</i>
AhmedAli	اور اسی طرح ہم بدلہ دیں گے جو حد سے نکلا اور اپنے رب کی آیتوں پر ایمان نہیں لیا اور البتہ آخرت کا عذاب بڑا سخت اور دیرپا ہے
Jalandhry	اور جو شخص حد سے نکل جائے اور اپنے پروردگار کی آیتوں پر ایمان نہ لائے ہم اس کو ایسا ہی بدلہ دیتے ہیں۔ اور آخرت کا عذاب بہت سخت اور بہت دیر رہنے والا ہے
YusufAli	And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.

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M.Khan	And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân, etc.], and believes not in the Ayât (proofs, evidences, verses, lessons, signs, revelations) of his Lord, and the torment of the Hereafter is far more severe and more lasting.
Pickthal	Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.
Shakir	And thus do We recompense him who is extravagant and does not believe in the communications of his Lord, and certainly the chastisement of the hereafter is severer and more

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّأُولِي النَّهْيِ ﴿128﴾

Them	لَهُمْ	He guided	يَهْدِ	Has not	أَفَلَمْ
Before them	قَبْلَهُمْ	We have destroyed	أَهْلَكْنَا	How many	كَمْ
They walk	يَمْشُونَ	Generations	الْقُرُونِ	(from)	مِنْ
Verily	إِنَّ	Their dwellings	مَسَاكِينِهِمْ ۚ	In	فِي
(are) signs	لَآيَاتٍ	This	ذَلِكَ	In	فِي
		(of) understanding	النَّهْيِ	For men	لِّأُولِي

Translit	'Afalām Yahdī Lahum Kam 'Ahlaknā Qablahum Mina Al-Qurūni Yamshūna Fī Masākīnihim'Inna Fī Dhālika La'āyātīn Li'wli An-Nuhā
AhmedAli	سو کیا انہیں اس بات سے بھی سمجھ نہیں آئی کہ ہم نے ان سے پہلے کئی جماعتیں ہلاک کر دی ہیں یہ لوگ ان کی جگہوں پر پھرتے ہیں بیٹھک اس میں عقل والوں کے لیے نشانیاں ہیں
Jalandhry	کیا یہ بات ان لوگوں کے لئے موجب ہدایت نہ ہوئی کہ ہم ان سے پہلے بہت سے لوگوں کو ہلاک کر چکے ہیں جن کے رہنے کے مقامات میں یہ چلتے پھرتے ہیں۔ عقل والوں کے لئے اس میں (بہت سی) نشانیاں ہیں
YusufAli	It is not a warning to such men (to call to mind) how many generations before them We destroyed, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding.
M.Khan	Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.
Pickthal	Is it not a guidance for them (to know) how many a generation We destroyed before them, amid whose dwellings they walk? Lo! therein verily are signs for men of thought.
Shakir	Does it not then direct them aright how many of the generations In whose dwelling-places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿129﴾

Has gone forth	سَبَقَتْ	A Word	كَلِمَةٌ	And had not	وَلَوْلَا
It (the judgement) would have been	لَكَانَ	Your Lord	رَبِّكَ	From	مِنْ
determined	مُسَمًّى	And a term	وَأَجَلٌ	Inevitable	لِزَامًا

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Translit	<i>Wa Lawlā Kalimatun Sabaqat Min Rabbika Lakāna Lizāmāan Wa 'Ajalun Musammāan</i>
AhmedAli	اور اگر تیرے رب کی طرف سے ایک بات پہلے طے شدہ نہ ہوتی اور معیاد معین نہ ہوتی تو عذاب لازمی طور پر ہوتا
Jalandhry	اور اگر ایک بات تمہارے پروردگار کی طرف سے پہلے صادر اور (جزائے اعمال کے لئے) ایک معیاد مقرر نہ ہو چکی ہوتی تو (نزل) عذاب لازم ہو جاتا
YusufAli	Had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a term appointed (for respite).
M.Khan	And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).
Pickthal	And but for a decree that had already gone forth from thy Lord, and a term already fixed, the judgment would (have) been inevitable (in this world).
Shakir	And had there not been a word (that had) already gone forth from your Lord and an appointed term, it would surely have been made to cleave (to them).

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ
الَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿130﴾

What	مَا	(on) with	عَلَىٰ	So bear you patiently	فَاصْبِرْ
The praises	بِحَمْدِ	And glorify	وَسَبِّحْ	They say	يَقُولُونَ
Rising	طُلُوعِ	Before	قَبْلَ	(of) your Lord	رَبِّكَ
Its setting	غُرُوبِهَا ۖ	And before	وَقَبْلَ	The sun	الشَّمْسِ
(of) the night	الَّيْلِ	Hours	آنَاءِ	And (from) during	وَمِنْ
(of) the day	النَّهَارِ	And at the ends	وَأَطْرَافَ	So you glorify	فَسَبِّحْ
		Become pleased	تَرْضَىٰ	That you may	لَعَلَّكَ

Translit	<i>Fāṣbir `Alā Mā Yaqūlūna Wa Sabbiḥ Biḥamdi Rabbika Qabla Ṭulū`i Ash-Shamsi Wa QablaGhurūbihā Wa Min 'Ānā'i Al-Layli Fasabbiḥ Wa 'Aṭrāfa An-Nahāri La'allaka Tarḍā</i>
AhmedAli	پس صبر کر اس پر جو کہتے ہیں اور سورج کے نکلنے اور ڈوبنے سے پہلے اپنے رب کی حمد کے ساتھ تسبیح بیان کر اور رات کی کچھ گھنٹوں میں اور دن کے اول اور آخر میں تسبیح کر تاکہ تجھے خوشی حاصل ہو
Jalandhry	پس جو کچھ یہ کہو اس کرتے ہیں اس پر صبر کرو۔ اور سورج کے نکلنے سے پہلے اور اس کے غروب ہونے سے پہلے اپنے پروردگار کی تسبیح و تحمید کیا کرو۔ اور رات کی ساعات (اولین) میں بھی اس کی تسبیح کیا کرو اور دن کی اطراف (یعنی دوپہر کے قریب ظہر کے وقت بھی) تاکہ تم خوش ہو جاؤ
YusufAli	Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy.
M.Khan	So bear patiently (O Muhammad SAW) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allāh shall give you.
Pickthal	Therefor (O Muhammad), bear with what they say, and celebrate the praises of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day,

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	that thou mayst be well pleased.
Shakir	Bear then patiently what they say, and glorify your Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify (Him) and during parts of the day, that you may be well pleased

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ
خَيْرٌ وَأَبْقَىٰ ﴿131﴾

Your eyes	عَيْنَيْكَ	You strain	تَمُدَّنَّ	And not	وَلَا
We have given for enjoyment	مَتَّعْنَا	What	مَا	(to) for	إِلَىٰ
Of them	مِنْهُمْ	To various groups/pairs	أَزْوَاجًا	(with it)	بِهِ
Worldly	الدُّنْيَا	(of) the life	الْحَيَاةِ	The splendor	زَهْرَةَ
And provision	وَرِزْقُ	(thereby) therein	فِيهِ ۚ	That We may test them	لِنَفْتِنَهُمْ
And more lasting	وَأَبْقَىٰ	(is) best	خَيْرٌ	(of) your Lord	رَبِّكَ

Translit	Wa Lā Tamuddanna `Aynayka `Ilā Mā Matta`nā Bihi `Azwājāan Minhum Zahrata Al-Ĥayāati Ad-Dunyā Linaftinahum Fīhi Wa Rizqu Rabbika Khayrun Wa `Abqā
AhmedAli	اور تو اپنی نظر ان چیزوں کی طرف نہ دوڑا جو ہم نے مختلف قسم کے لوگوں کو دنیاوی زندگی کی رونق کے سامان دے رکھے ہیں تاکہ ہم انہیں اس میں آزمائیں اور تیرے رب کا رزق بہتر اور دیرپا ہے
Jalandhry	اور کئی طرح کے لوگوں کو جو ہم نے دنیا کی زندگی میں آرائش کی چیزوں سے بہرہ مند کیا ہے تاکہ ان کی آزمائش کریں ان پر نگاہ نہ کرنا۔ اور تمہاری پروردگار کی (عطا فرمائی ہوئی) روزی بہت بہتر اور باقی رہنے والی ہے
YusufAli	Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.
M.Khan	And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allāh), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.
Pickthal	And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting.
Shakir	And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given) by your Lord is better and more abiding.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ
﴿132﴾

The prayer	بِالصَّلَاةِ	(on) your family	أَهْلَكَ	And command	وَأْمُرْ
Not	لَا	In (on) it	عَلَيْهَا ۖ	And be patient	وَاصْطَبِرْ

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We	نَحْنُ	A provision	رِزْقًا ۝	We ask of you	نَسْأَلُكَ
(is) for the pious or piety	لِلتَّقَوٰی	And the good end (Paradise)	وَالْعَاقِبَةُ ۝	Provide for you	نَرْزُقُكَ ۝

Translit	<i>Wa 'Mur 'Ahlaka Biş-Şalāati Wa Aştabir `Alayhā Lā Nas'aluka Rizqāan Nahnu Narzuquka Wa Al-`Āqibatu Lilttaqwā</i>				
AhmedAli	اور اپنے گھر والوں کو نماز کا حکم کر اور خود بھی اس پر قائم رہ تم سے روزی نہیں مانگتے ہم تجھے روزی دیتے ہیں اور پرہیزگاری کا انجام اچھا ہے				
Jalandhry	اور اپنے گھر والوں کو نماز کا حکم کرو اور اس پر قائم رہو۔ ہم تم سے روزی کے خواستگار نہیں۔ بلکہ تمہیں ہم روزی دیتے ہیں اور (نیک) انجام (اہل) تقویٰ کا ہے				
YusufAli	Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness.				
M.Khan	And enjoin As-Salāt (the prayer) on your family, and be patient in offering them [i.e. the Salāt (prayers)]. We ask not of you a provision (i.e. to give Us something: money); We provide for you. And the good end (i.e. Paradise) is for the Muttaqūn (pious and righteous persons - see V.2:2).				
Pickthal	And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provided for thee. And the sequel is for righteousness.				
Shakir	And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).				

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۚ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

He brings us	يَأْتِينَا	Who not	لَوْلَا	And they say	وَقَالُوا
His Lord	رَبِّهِ ۚ	From	مِنْ	A sign	بِآيَةٍ
Proof	بَيِّنَةٌ	Come to them	تَأْتِهِمْ	Has (there) not	أَوَلَمْ
The Scriptures	الصُّحُفِ	(is) in	فِي	(of) that which	مَا
				former	الْأُولَىٰ

Translit	<i>Wa Qālū Lawlā Ya'tinā Bi'āyatīn Min Rabbihi 'Awalam Ta'tihim Bayyinatū Mā Fī Aş-Şuḥufi Al-'Ūlā</i>				
AhmedAli	اور لوگ کہتے ہیں کہ یہ ہمارے پاس اپنے رب سے کوئی نشانی کیوں نہیں لے آتا کیا ان کے پاس پہلی کتابوں کی شہادت نہیں پہنچی				
Jalandhry	اور کہتے ہیں کہ یہ (پیغمبر) اپنے پروردگار کی طرف سے ہمارے پاس کوئی نشانی کیوں نہیں لاتے۔ کیا ان کے پاس پہلی کتابوں کی نشانی نہیں آئی؟				
YusufAli	They say: "Why does he not bring us a Sign from His Lord?" Has not a clear Sign come to them of all that was in the former Books of revelation?				
M.Khan	They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurāt (Torah), and the Injeel (Gospel), etc. about the coming of the Prophet Muhammad SAW].				
Pickthal	And they say: If only he would bring us a miracle from his Lord! Hath there not come unto them the proof of what is in the former scriptures?				
Shakir	And they say: Why does he not bring to us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous books?				

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتُنَبِّحَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾

Had destroyed them	أَهْلَكْنَاهُمْ	We	أَنَا	And if	وَلَوْ
Surely they would have said	لَقَالُوا	Before this	مِنْ قَبْلِهِ	With a torment	بِعَذَابٍ
You sent	أَرْسَلْتَ	Why not	لَوْلَا	Our Lord	رَبَّنَا
That we might have followed	فَتُنَبِّحَ	A Messenger	رَسُولًا	To us	إِلَيْنَا
That	أَنْ	before	مِنْ قَبْلِ	Your Signs	آيَاتِكَ
		And we were humiliated	وَنَخْزَىٰ	We were disgraced	نَذِلَّ

Translit	Wa Law 'Annā 'Ahlaknāhum Bi'adhābin Min Qablihi Laqālū Rabbanā Lawlā 'Arsalta 'Ilaynā Rasūlāan Fanattabi'a 'Āyātika Min Qabli 'An Nadhilla Wa Nakhzā				
AhmedAli	اور اگر ہم انہیں اس سے پہلے کسی عذاب سے ہلاک کر دیتے تو کہتے اے ہمارے رب تو نے ہمارے پاس کوئی رسول کیوں نہ بھیجا کہ ہم ذلیل و خوار ہونے سے پہلے تیرے حکموں پر چلتے				
Jalandhry	اور اگر ہم ان کو پیغمبر (کے بھیجنے) سے پیشتر کسی عذاب سے ہلاک کر دیتے تو وہ کہتے کہ اے ہمارے پروردگار تو نے ہماری طرف کوئی پیغمبر کیوں نہ بھیجا کہ ہم ذلیل اور رسوا ہونے سے پہلے تیرے کلام (واکام) کی پیروی کرتے				
YusufAli	And if We had inflicted on them a Penalty before this, they would have said: "Our Lord! if only Thou hadst sent us an messenger, we should certainly have followed thy Signs before we were humbled and put to shame."				
M.Khan	And if We had destroyed them with a torment before this (i.e. Messenger Muhammad SAW and the Qur'an), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."				
Pickthal	And if we had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only Thou hadst sent unto us a messenger, so that we might have followed Thy revelations before we were (thus) humbled and disgraced!				
Shakir	And had We destroyed them with chastisement before this, they would certainly have said: O our Lord! why didst Thou not send to us a messenger, for then we should have followed Thy communications before that we met disgrace and shame.				

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

Is waiting	مُتَرَبِّصٌ	Each one	كُلٌّ	Say	قُلْ
Who	مَنْ	Then you shall know	فَسَتَعْلَمُونَ	So wait you too	فَتَرَبَّصُوا ۖ
Even (Straight)	السَّوِيِّ	(of) the Path	الصِّرَاطِ	(are) the owners	أَصْحَابُ
		Has walked aright	اهْتَدَىٰ	And who	وَمَنْ

Translit	Qul Kullun Mutarabbiṣun Fatarabbaṣū Fasata'lamūna Man 'Aṣḥābu Aṣ-Ṣirāṭi As-Sawīyi Wa Mani Ahtadā
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The Holy Quran

Ta ha

Sura # 20 – 135 Verses - Makkah

سورة طه

AhmedAli	کہ دوہر ایک انتظار کرنے والا ہے سو تم بھی انتظار کرو آئندہ تمہیں معلوم ہو جائے گا کہ سیدھی راہ پر کون ہے اور ہدایت پانے والا کون ہے
Jalandhry	کہ دو کہ سب (نتائج اعمال) کے منتظر ہیں سو تم بھی منتظر رہو۔ غنقہیب تم کو معلوم ہو جائے گا کہ (دین کے) سیدھے رستے پر چلنے والے کون ہیں اور (جنت کی طرف) راہ پانے والے کون ہیں (ہم یا تم)
YusufAli	Say: "Each one (of us) is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received guidance."
M.Khan	Say (O Muhammad SAW): "Each one (believer and disbeliever) is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).
Pickthal	Say: Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity, and who is right.
Shakir	Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright.